PREFACE

The late Prof Dr W Caland started translating the Sankhayana soon after the completion of his German translation of the Apastamba Srautasutra In between came the Pañcavimsa Brahmana Professor Caland had just finished the English translation of Sankhayana chapters I XVI when in 1931 he was laid down in bed by a severe attack of heart disease which had haunted him throughout his life never allowing him even to undertake a long journey by train In 1932 he passed away Prof Caland was the most eminent Vedic ritualist of the West

Before passing away Prof Caland had willed that his incomplete works namely Kanviya Satapatha Brahmana (*editio princeps*) Varaha Srauta Varahasrauta parisistas and the English translation of the Sankhayana Srautasutra be revised corrected completed and passed through the press by me Of these the first two have already been published (Lahore 193? and 1939) Subsequently I became occupied in scientific lexicographical work in order to serve the needs of modern Indian languages Recently I have been planning for the publication of the Satapitaka, Hundred Collectanea that should include the vast literatures of India and her neighbours Thus not finding any leisure to take up the revision and edition of the Sankhayana Srautasutra so lovingly left to me by Prof Caland I entrusted the work to my son Dr Lokesh Chandra who took it up with zeal

Prof Caland s manuscript is normally illegible It has to be deciphered rather than read References have to be verified There are a number of question marks and brief sutra like marginal jottings in *Dutch* *One has to attend to all these* *Altogether* it is a time absorbing job Dr Lokesh Chandra in the cour e of his multifarious activities has found time and energy to bring out the Sankhayana Srautasutra translation He has spared no pains to do what was possible in order to make the translation worthy of the great name of its author

Raghu Vira

INTRODUCTION

The Srautasutras represent in a remarkably terse and concise language the ritual which has dominated the early periods of India's religious history. This ritual has been developed into an elaborate and intricate art. The unique brevity of the style of these works, the highly specialised terminology, the 'archaisms' of language and above all the complexity of the minutiae of the sacrifice have discouraged all attempts at translating them. So far we have had only the German translation of the Apastamba Srauta by Prof. Caland [published by the Gesellschaft der Wissenschaften zu Göttingen (1921), and the Koninklijke Akademie van Wetenschappen te Amsterdam (1924, 1928)]. The present translation of the Sankhayana Srauta is the first of its kind in English.

Prof. Caland had not completed this translation, when in 1932 he passed away, willing that his unfinished works be revised and completed by Prof. Dr. Raghu Vira, who on account of his being busy with manifold activities could not attend to this work. Since 1932 it has lain in manuscript. The paper is becoming brittle. Perhaps another twenty years would render it very fragile and it is one of the reasons which have contributed to its early publication. I had occasion to use it for the ekaha section of my forthcoming critical edition of the Jaiminiya Brahmana and its intrinsic importance was at once evident. It contains valuable corrections in Prof. A. B. Keith's translation of the Kausitaki Brahmana, e.g. in the notes on Sankh. I. 15. 14, II. 6. 27, V. 10. 25, IX. 20. 1, XII. 6. 12, XII. 11. 9, XIII. 3. 5. Here and there passages from the Jaiminiya Brahmana have been edited in the annotations, e.g., in notes on XI. 13. 1 (JB. II. 35-36) and XIII. 20. 12 (JB. II. 396). The present Sutra has new ritualistic adhibitions not known from other sources which are a valuable supplement to our knowledge of the ancient sacrificial technique, e.g. the five offerings in II. 4 constituting the anvarambhaniya. There are unique mantras, e.g. those recorded in II. 8. 6 (not found in

Bloomfield's Vedic Concordance), and II 9 8 The annotations to the translation contain a number of important corrections and emendations in the Khila text, e g in VII 1 3 note 1, IX 20 31 note, X 1 11 note 4

It has been thought advisable to print the present work in the form Prof Caland left it The language, which partakes of the nature of Dutch, has been left unaltered, except I 3–15 and II 1–7 8 where it has been more or less recast by Prof Raghu Vira, trying to keep as close as possible to his original References to the Jaiminiya Brahmana follow the section numbering of Prof Caland's notebook, now deposited in the library of the Utrecht University The use of translations, semi translations, and Sanskrit forms of ritualistic terms all side by side has been left undisturbed, e g, laud triplet and stotra triplet have not been normalised by discarding the one in favour of the other In the khila sections, there are frequent repetitions in the Sanskrit text which are in striking contrast with the normal sutra style Prof Caland translated such repetitive passages once and left other parallels to be filled in at the press copy stage These gaps have been duly filled in The present translation goes up to XVII 9 of the text, thus leaving a small portion untranslated The rendering of the Sunahsepa legend (XV 17 *et seq*) was relegated by Prof Caland to a future date, which unfortunately was never to come

Now follow some outstanding observations made during the translation of the text

GRAMMATICAL PECULIARITIES

prasasta aha (XII 14 9, some of the manuscripts, however, present the reading *prasastaha*) with the same sandhi as *pra sasta atmana* (I 4 5) and perhaps *upatalla ulla* (I 4 5) Same sandhi in KausUp II 1 (Anandasrama ed p 114 26) *hita imay* A similar shortening in the KB XXVIII 3 *nesta rtuyan* and XXIX 8 *hita stav* (not noticed by Keith in his introduction p 71) *ya atra svadha* (IV 5 1) mistake (?) for *yatra svadha*

ajyus man (VIII 7 21) perhaps a compound *ahigaran* (X 18 1) probably an elliptic dual for *ahirbudhnyagaran*, see

PB XXV 15 3 *sattrahina* (XI 1 1) "ahinas and sattras", and *nishkevalya marutvatiya* (VII 5 21) "marutvatiya and nishkevalya" inversion due to Panini's rule *alpactaram*

dvasta (I 3 6) middle passive *asadeta* (I 17 19) note the opt pl while a single deity is addressed (the text can hardly be right !) *bhuyistha* (IV 5 1) a mistake (!) for *bhuyasta* *tarvah* (VI 7 10a) s second person, but only a third person would fit in Similarly in XII 23 1(3) note the second person for the third Note the third person *abhinat* (XII 16 1) instead of the second person So also *asit* (XII 15 5) for *asih* *veda* (XIV 22 21) with acc instead of the gen is very rare The opt med *vinade yatam* in XIV 29 1 can hardly be right In VII 10 2 note the use of the plural, as the sutra contains a general rule In XV 16 17 *yuvati* sg (?), cf AV *ayuvanta*

iyaveto 'gnin (II 15 6 7) the acc is striking, and the dual *agni* was expected

Fem *yajamani* (see Pan IV 1 48)

LEXICOGRAPHICAL

aksara varnaja (XIV 25 5) Precise meaning ?
ajananasya Meaning doubtful ?
atipraisa (X 1 11 n 3) Translated by Caland as 'over-prompting' It is the formula destined to connect each day with the following one KB XXV 11, Baudh XXVI 12
adhimanena (IV 20 1) = *abhimanena* ?
anucchindan (II 8 13) "(he shoves the vessel) without lifting it", the same as *vartma kurvan* of other texts
anudesya (V 1 10) Meaning uncertain ?
anvamsa (IV 15 13) Not explained in the dictionaries
abhipreyat (IV 14 2) Force of *abhi* ? The usual expression is simply *preyat* Prob *abhi* has the same meaning as in *abhyuddista* "on which the sun has looked down" "if he dies over the unfinished rite" ?
abhyuddiastesti (III 3 1) must be corrupt for *abhyuddistesti* *abhyuddista* of SB XI 1 5 11 and Katy XXV 4 46
abhyuddhitya (II 14 5) Precise meaning ? See note in the text
aramgara (XII 16 3) a musical instrument ?
arthalupta (XIV 10 18) "that which fails in its object" ?

aiasaii (IV 3 7) contrasted with *piasaii* which occurs in KB X 3 (for which our Sutra XVII 14 16 15 4 has *piasalavi*) Perhaps we have to read *aiasalari* for *aiasavi* (see Corrections p viii) Meaning uncertain ?

atana (XI 13 32) Precise meaning ?

a ✓dis (VIII 11 6) Precise meaning ?

apail ya (X 8 21) Precise meaning ?

aya (VI 1 9) Absolutely unclear

a sal asat (II 14 5) "little up to the vicinity in the vicinity ' PW and MW "as far as, up to (the fire)" does not suit the context Cf Hir and Varaha *sal ase 'gninam iacam yacchaty (asal ase iisijate)*

utsanna yajña (XIV 47 2) "obsolete sacrifice Not with Keith "a sacrifice which has swollen to great length ZDMG LXVI 729

upagiri sthat or *upa giristhal* (VIII 25 1) Doubtful reading

upaial ti (VII 6 6) = *accl aial a* ?

upanl ya (X 8 21) Precise meaning ?

camu (of a corpse) (XIV 22 19) See Oldenberg ZDMG LXII 459ff , and Eggeling ŚB XIII 8 2 1

ciiara (II 16 2) "possessions The Comm explains *upohya ciiaram* as *aroj ya iittam* which is quite correct Caland s doubt is not justified Cf Panjabi *lapare latte* lit "clothes and garments in the figurative sense of ' bag and baggage, possessions '

chandomutstoma (X 8 12) Found nowhere else

jalpulana (III 8 12) See Ap (Germ transl) III 17 7

pratyahrta (XIV 41 4) ' shortened, shifted back" ? Cf the same expression in JB

pratyuj ahara °h ita, °h ya (VII 6 8) Precise meaning?

vi ✓li (VII 1 4) ' to vary This meaning is new to PW and MW

iiprthu (XIV 72 3) equivalent to (or perhaps corrupted from) *iipatha* of PB XVII 1 14

iiyata (VII 19 23, VIII 7 19) Also occurs in Asv V 20 6 Precise meaning? Must mean the same as *aiatam* KB XVI 3 end

satarala (XIV 32 5 6) = *ataj ala* ?

saichayi (IV 20 1) Meaning ?

sada, upasada (XIV 22 23,25) for the usual *sada* and *upasada*, the names of the two one day rites

samarohaniya (VI 6 17) "closing verse" ? Not found elsewhere in this sense Its correct interpretation will depend on the explanation of KB XI 4

samjnad (IX 20 29) "Umrechnung" Cf note on it in Trois Enigmes sur les Cent Chemins, by Armand Minard (Lyon, 1949), §201

svalala (V 11 13) Not a very clear expression

CORRECTIONS IN THE SANKH TEXT AND COMM

Prof W Caland had jotted down a number of textual corrections, emendations and parallels to other Vedic texts in his copy of the text and comm of the Sankh, which is now in possession of Dr D J Hoens, who has been very kind in supplying me with all the aforesaid marginal annotations These are being reproduced hereunder

Volume I

(most references are to the Rgveda)

p 3 1 3 9 read [illegible]

p 4 1 4 12 *darsapurnamasabhyam* ablative

p 7, 1 10 1 read [illegible]

p 16 2 6 4 ref to Ap 6 2 12

p 20 2 12 2 ref to 1 1 7-9 and 5 24 1

p 29, 3 to 14 read [illegible] cf KB 5 5

p 31, 3 18 16 correct ref to 3 30 22

p 32 3 19 15 ref. to KB 5 8 4

p 3[illegible] 4 1 1 and 2 form together one sentence

4 3 8 read [illegible] instead of [illegible]

p 37, 4 5 8 ref to VSM 2 33

p 38 4 7 10 [illegible] *tyuktat* in margin differs from KB 6 12

p 40 4 11 3 [illegible] sandhi correct ?

p 41 line 13 4 12 10 read *asyat*

p 43 line 12 read [illegible]

15 [illegible] ref to [illegible]

p 45 line 14 read [illegible]

* ed by A Hillebrandt, Vols I-III Calcutta 1888 1899

p 56 line 17 read *tayoridghrtavadyame*
p 67 line 2, 6 9 10 ref to comm on 1 1 25
8 6 9 17 ref to KB 10 6
15 read *haviseti*
p 68 line 22 ref to Āsv 5 3
p 77 line 13 read *udghedabhiti*
line 21, 7 14 4 ref to Āsv 5 16 10
p 78 last line, last word read perhaps *nuya*
p 88 line 4 read *dhānāsomānamagne*
p 93, 8 18 ref to TS 7 5 18
line 14 ref to Macdonell's Vedic Grammar, parr 131,133
p 98 line 4 ad ca n b
9 6 14 read *vastrisṭubhamiti*
9 6 16 read *vyatiniti tisrnām*
p 99 line 8 read *prathamamāmrelayati*
line 10 read *yajati*
p 103, 9 16.1 ref to Śbr 5 19 3
line 22 ref to TS 7 5 14
p 108, 10 5 9 *nyunkham* ref to Keith, Rgveda Brahmaṇas, H O S 25, p 226 n 2
p 112, 10 9 17 ref to 8 7 1–5 and 5 13 (ad *arcantastvā*)
p 120, 10 21 10 ref to KB 27 5
p 125, 11 12 2 ref to KB 24 6
p 126, 11 13 26 correct ref to 7 62 1
p 127, 11 14 21 read *samānamokthamukhiyāyai* ?
p 129 line 1 ref to Āsv 7 2
p 137, 12 15 3 read *ni sidatu*
p 138, 12 17 1 *in margine suvotā cf in textu srvotā*
p 147, 13 10 4 read perhaps *cetpiryāyairabhivyucchet* ?
p 148, 13 11.1 text remains *pramiyeta*
p 149 line 1, 13 12 10 read *vedam annādyamāgamiti*
p 155, 13 29 30 combine *trihplaksim*
p 163 14 22 17 read *anustaramyā*
p 169 line 6 14 40 1 combine *svahsutyā*
p 171 line 22 read perhaps *ava* instead of *aha*
p 177 line 8, 14 73 3 read *tarasapurolasovanistusavi*.
p 179 line 16 15 1 25 read *adhrigui*
p 180, 15 2 17 ref to comm on 1 16 7
p 181 15 3 16 read *apto vājapeyah* (separately).
p 188 line 14 according to comm read *'tivāhāh*,
p 203 16 8 26 ref to 11 5
p 207 16 13 15 read *brahmā tu vācayati*
p 218 line 8 combine *vaivodumbarasyānyasya*
p 219, 17 3 11/2 should be read together

2

p 219 17 3 12 first word *ghāṭa[karka]ri*
p 223 line 16, 17 13 12 read perhaps *tadanvārabhyānanutsrjanvāgyata*

Volume II (Comm)
(references are to the SankhSr text and RV)

p 3 line 2 *puredhākāmayajno-* ref to 16 29 10
line 16 read *hautrādinā*
line 18 *patyāyanah* ref to 1 8 24
p 5 line 10 *āvartate* ref to 6 11 16
p 7 line 3 *kausitakistatha* 11 5
line 13 *samānajātiya* ref to 6 9 11
p 8 line 7 *tri u padāni* ref to 6 3 10
p 25 line 8 *āyanavarjam* ref to 3 8 1
line 9 *sāj tadasyam* ref to 1 16 19
p 56 line 16 *vyākhyāto dvādasāhah* ref to 11 1 1
p 63 line 13 *yaghanyah* read perhaps *yajanyah*
p 66 line 14 ref to Kath 12 5 167 11
p 107 line 3 *vājasaneyasruteh* is meant by *vājisruten*
p 108 line 5 ref to MS 1 5 13
line 15 read *taddh yate*
line 15 6 ref to MS 1 5 13
p 119 line 14 *yajno* read *yadvo*
p 124 line 1 read *sutrptato*
p 156 line 11 read *upavayātso*
p 164 line 10 ref to 2 14 1
p 181 line 14 ref to 2 11 1
p 182 line 5 ref to 8 15 14
p 193 line 11 ref to 1 15 3
p 210 line 9 *sammrsya* read perhaps *samsrjya*.
p 215 line 16 *pajeta* read *sadeta*
p 257 line 9 ref to 9 26 1
p 269 line 11 ref to 1 14 2 and 1 14 16
line 17 ref to 7 5 1
p 270 line 2 ref to 1 4 14
p 281 line 6 read *sakvari muktvā*
p 283 line 2 ref to 6 16 15
line 12 ref to 5 74 1
p 290 line 8 ref to 1 36 13
p 292 line 13 ref to 6 11 12
p 297 line 20 ref to 6 13 3
p 298 line 2 ref to 7 6 1
p 301 line 3 ref to 7 14 9
p 305 line 16 read perhaps *mitrānuyā*

p 307 line 17 *homābhisavakāriṇah* ablative
p 315 line 17 ref to 7 6 1
p 319 line 9 read *maidhātithyeva*
p 321 line 3 ref to 6 1 9
line 7 *tuṣṇimśamsākhyamagni*
p 331 line 4 read *prakṣarantiṣu*
p 333 line 2 read *pratiṣedhārtham*
p 347 line 6 *ayaṁ i cakra* ref to 4 17 14
adha svetam ref to 4 27 5
line 7 *kathā dāsema* ref to 6 41 16
p 351 line 17 ref to 9 20 29
p 359 line 12 read *neṣṭar*

Volume III (Comm)

p 1 line 15 ref to 1 7 1
p 2 line 2 ref to 5 15 10
line 7 ref to 3 16 19 and 3 15 11
line 12 ref to 5 17 6
line 14 ref to 2 16 2
p 9 line 8 ref to AB 4 2 4
p 10 line 11 ref to 7 26 12
p 17 line 6 ref to 6 3 10
p 34 line 5 *tebhya* read *teṣva*
p 47 line 10 ref to 8 58 (Val)
p 63 line 4 separate *pratibhā hāni!*
4/5 read *nyo viniyukt is*
14 *sa hi yo* ref to 6 16 23
p 98 11 2 7 ref to 10 3 14
11 2 9 ref to 10 8 14
11 2 10 ref to 10 4 15
p 107 line 17 ref to KB 21 5
line 18 separate *sa masa*
p 115 line 10 remove *pi*
p 128 line 16 ref to 7 10 11
p 142 line 3 *yadanyat* ref to 12 3 16
line 16 ref to 12 7 5
p 143 line 3 ref to 13 49 54
p 145 line 4 ref to 8 17 14
ubhayam ref to 8 61
5 *tarobhirvah* ref to 8 66
yo rāji ref to 8 70
6 *visvetti* ref to 8 77
p 146 line 15 *a yad luvasyāl* ref to 1 165 14
anuttamā ref to 1,165 9
16 *kayāsubhiyā* ref to 1 165

* *anuttamā* ref to 10.2 5 (must be 11 2 5)

p 149 line 14 *dvā lasathu* ref to PB 4 4 11

p 161 line 2 *na rte* ref to 4 33 11b

line 6 *mā esaso* ref to 7 1 11b

line 13 read *tatastatiye*

line 14 *yathā tvam devi* ref to 7 1 20b

p 175 line 20 *yena* ref to 7 22 2b Cf Sutra 10 5 9

p 176 line 2 *tathā nistigryah* ref to 10 11 12

line 12 *prātaranuvāke* ref to 4 4 2c

p 178 line 15 *tato m sm* ref to 10 49 2

p 190 line 5 read *uttarasicāvacchādyeti*

p 192 line 1 read *lokusidaupahvānam*

p 218 line 8 ref to RV Khila ed Scheftelowitz p 146 CH p 266

p 335 line 9 read *jigāyaitayaica*

p 338 line 10 read perhaps *tasmānmāra vātmakasya* opp *suhrdayasya*

p 347 line 10 read *kubero vaisravano*

p 350 line 10 read perhaps *pitrtryambakapuna*

p 374 line 5 separate *yajamānamekaikayā bhisajyanti*

p 383 line 14 read *stalohitam*

p 391 line 10 read *vā yathokte*

IS SĀNKH XVII XVIII OLDER THAN I XVI ?

Verses cited by pratika in XII 26 9 are found in full at XVIII 15 5 'Very probably the treatment of the mahavrata (Sankh XVII XVIII) is older than Sankh I XVI *

KAUSITAKI BRAHMANA AND SANKH

As is natural, on the whole the Sutra rests on its Brahmana, the Kausitaki For instance II 5 12, III 8 20, III 12 4,13 and 17, III 13 25, III 16 8 and 24 rest on KB I 4, V 2 1–7, IV 12, IV 14 X 1, and V 7 respectively Even the alternatives find a correspondence in the Br (e g Sutra II 5 13,14 rests on the Br

* It may be noted that AB refers to a number of verses by pratika, even though they are not to be found in the RV For instance the following non RV verses quoted in full in Sankh, are referred to in AB *pratikena*

Sankh (in full)	AB (in pratika)
III 5 9 (two verses)	VII 8 1
VIII 3 4 (in Nav also in full)	III 29 4
VIII 3 10 (possibly from SB IX 4 1 15)	III 29 6 (mentioned as the *nyavya rk*, and KB XVI 3 *nyaryām samsati*)

I 1), words are taken over from the Br. (see body of the work II 8 23 n 1 p 37), and likewise passages (e g the double *ca* in IX 6 1 seems to prove that the passage is taken over from KB XVII 2)

In Sutra VII 8 12, the last words (dissolved) are *limped iva eva jighret*, the words of the corresponding passage in the Br XIII 9 *limped iva eva ava iva jighret* (text *limpedivaivaiva jighret*) The preposition *ava* can hardly be missed, so that the text of the Sutra seems inferior to that of the Brahmana More over, at the end of the sentence we have in the Sutra, as in the Br, the word *iti* According to the Comm this had been added in the Sutra to indicate the close of the description of the rtugraha rites This is not probable Rather it is that our passage has been taken directly from the Brahmana where *iti* stands to indicate the *oratio directa* dependent on *tad u tatra sasanam vedayante*

In a number of cases, the alternatives given under the authority of *eke* in the Br are also enjoined as alternatives by the Sutra e g in IX 23 8 (cf SB VI 2 1 35), IX 24 4 (does not occur anywhere else except KB XIX 4 beg), IX 26 4 (not as an alternative though attributed to *eke* in the Br XIX 5, the *eke* are assuredly the Taittiriyas)

Inspite of general correspondence between the Sutra and the Br, there are a number of differences in details e g in III 18 8, IV 7 16, VI 6 21, IX 4 7, VIII 9 5 and the corresponding portions of the Br V 8, XI 12, XI 8, XXI 11, XVIII 8

BUT, there are a number of situations where, according to Prof Caland, the KB presupposes our Sutra which leads us to the possibility of the Sutra being prior to the Br For instance, the verse quoted in I 15 17 occurs in full only in the Sutra, the Br presupposing the whole verse In KB XVI 8 beg the nom *ahsaraj anItayah samsati* is striking Could it have been taken over thoughtlessly from the Sutra VIII 6 11 (see note 3 on VIII 6 17)

The Br VIII 7 remarks *viparyasya dasatayibhyam vasat kuryad iti haika ahur yathamnatam iti tv eva sthitam*, which is translated by Keith "Inverting the two verses from the Samhita should he utter the call of vasat some say, but

the rule is to follow the traditional text" This cannot be right, as the text has *dasatayibhyam*, not *dasatayyau* Caland translates it as "Reversing (the verses) he should make the vasat with the verses from the Samhita (of the Rgveda)" This, then, may refer to the Aitareyins (AB I 22 3 and 5, Asv IV 7 4) who take as first the one which is not taken from the Rgveda and as last of the two each time the Rgveda verse, so that it can be said that they make the vasat with the Rgveda verses On the contrary, the Sankh prescribes first the verses from the Rgveda, then the verses from elsewhere But, to what does *yathamnatam* refer ? Is it possible that here we have an indication that the Sutra is prior to the Brahmana ? *yathamnatam* 'in the Sutra' ? (note on V 10 18 22)

The whole nigada of VII 6 2 is found in the Br XXVIII 5 6 How is it that the sutrakara, if he was acquainted with the Br, cites the whole text and does not refer to it by a pratika

The three verses of X 9 17a (of which the first was already given in full in our Sutra II 5 3) make one hymn in the AV V 35 In some readings Sankh differs from AV as well as from Asv VIII 11 4 The Br XXVI 10 has *vaisvanaro na utaya iti vaisvanariyam* How are we, again, to explain the fact that the Br presupposes the acquaintance of this sukta, if not by accepting that the Sutra is older than the Brahmana But the same is the case with *vaisvanaro ajijanat* of AB V 17 13, which is given in full by Asv

The obscure verses of V 9 5 7 occur in the Khilas (ed Scheftelowitz p 106) The KB VIII 4 and XXIII 8 cites only their pratikas Is this again a proof that the Brahmana presupposes the Sutra ? But the same can be said about Asv IV 6 3 in comparison with AB I 19 1 3

The verse of V 6 2 is quoted *sakalayathena*, because it is alien to the RV Nevertheless the Br VII 10 gives only the first two padas Does the Brahmana presuppose the Sutra ?

JAIMINIYAS AND SANKH

There are striking parallels between the Jaiminiyas and the Sankh The mantra quoted in II 17 1 occurs nowhere else except in the JaimGrS The verse in the recension of IX 5 1 occurs

only in the JB, and that of IX 6 21 comes nearest to the JB The parallelisms of X 21 17 to JB III 306 XIII 12 10 to JB I 351, XIV 30,31,32 33, 41 42 44 63 68 to JB II 91 97,98,101 103, 120 121,91 93,218 221 are noteworthy In XIII 5 7-12 20, XV 3 17, XV 4 12, XV 12 1 the rite is taken from the JB XIII 5 11 precisely = JB I 344 and ib 15 17 agree with the JB and the PB JB and PB agree with Sankh XIII 6, sutra 4 tallying verbally with them both and SB IV 5 10 6 XIII 12 12 rests on JB I 351 The view of XIII 20 1 3 is that of the JB, and ib 12 14,15 have parallels in the JB The ekaha of XIV 24 agrees with that in JB II 88 XIV 27 28 agree more or less with the two punahstomas of JB and Baudh The two one day rites, rasi and marnya, treated in XIV 39 are described in details in JB II 164 5 The expression *pratyuktha* in XIV 41 4 is taken from the JB The legend of XVI 29 6 11 is to be found only in the JB with some points of difference In XIII 5 3 6 and XIII 12 7 the Sankh comes closer to the JB than the PB in expression In XII 1 3 the rite of Sankh stands nearer to that of the Jaiminiyas than to that of the Kauthumas the ajyas of the eighth ninth and tenth days agree with the Jaiminiyas as appears from the sequence of the verses in the Jaiminiya Samhita and from the JB In the next sutra too, Sankhayana s ajya of the tenth day agrees with that of the Jaiminiyas and not with that of the Kauthumas As to that of the seventh day the Kauthumas and Jaiminiyas agree and Sankh stands alone In XIV 54 1 also Sankh agrees with the Jaiminiyas (JB II 137, JS IV 14 1-2), and not with the Kauthumas

KHILAS AND SANKH

The praisadhyaya or praisasukta was known to the author of our Sutra as it was also to that of the Asv who clearly says *ekadasa prayaja iti ... praisadhyaya prathamam praisasuktam* (Sankh V 16 4b note 2)

According to Sankh XV 3 8 the hymn beginning ' Vena saw that comprises five verses, but in RV KhilaIV 10 (ed Scheftelowitz p 126) it has only three The Comm remarks that these verses are *svadhyayam utsannah*

Valuable observations about the interrelationship of our Sutra and other Vedic texts are scattered all over the notes in the body of the translation, some of the important ones of which are being collected here

In III 17 2 note the reversed order of the rks of RV I 82 3, 2 1 as the rite of the KRSNA YAJURVEDA has been taken over

The prescription of III 13 22 rests on the MAITRAYANIYA SAMHITA (MS) or Kath (note 1 on transl Ap VIII 11 17) In III 19 9 the term *bahuvid* may have been taken directly from the MS

Our description of the asvamedha tallies remarkably with that of the SATAPATHA BRAHMANA and there are also other instances of the proximity of the two e g, in III 15 16 the term *mah havis* is taken from the SB

The adhibition contained in VI 1 18 is to be found only in the VARAHA SRAUTASUTRA

The closeness of XI 12 6 and Laty II 3 2 suggests a high probability of contact between our Sutra and the LATYAYANA SRAUTASUTRA Further, it is just possible that the contents of XIII 15 11 13 are taken from Laty (or Drah) V 7 3 5 and XIV 40 8 9 might rest on Laty XIII 3 6 The word *ugrta*° (XIV 22 20) occurs only in the Laty VIII 5 8, besides our Sutra XI 11 4 agrees with KB XXIV 8 which may be compared to Drah XIII 2 20 or Laty IX 6 16 pointing to the probability of the sutra of Drah Laty being known to the author of the KB also

XII 9 17 agrees verbally with the ARSEYAKALPA II 7 (second half)

Does the BAUDHAYANA SRAUTASUTRA XVII 61 parallel to XIV 5 8 point to its acquaintance with the Sankh ? Further Baudh XXII 55 334 15 agrees with XIV 6 2,3 against all the other sources

In XIII 19 1 and XIII 20 5 7 has Sankh been the base of APASTAMBA SRAUTASUTRA ?

In X 10 8 10 verses are taken from the TAITTIRIYA SAMHITA VII 73 1 2 6 with slight variations

The whole of XVII 9 agrees with the SANKHAYANA ARANYAKA That the Sutra is later than the Aranyaka is proved by

the fact that the quotations are usually longer than in the other parts of the Sutra

DID THE SANKH HAVE A DIFFERENT RECENSION OF THE RV ?

In X 12 15, it is enjoined to leave out the third and fourth verses of the hymn RV III 21, because they are anustubhs (so the Comm) and they are to be replaced by RV IV 58 8 and 9 which are tristubhs However, the third and fourth verses of RV III 21 are not anustubhs, but the second and third Asv VIII 12 5 has as expected Either the sutrakara has made a mistake, or his recension of the RV was different

LOST RV TEXT ?

The apri verses enjoined in XVI 3 21 are not found in the Rgvedic texts, but they seem to have formed part of them The mahanamni verses adhibited in X 6 10 are handed down for the Aitareyins in AitAr , they must also have formed a part of the texts of our sakha The Comm remarks "these must be learnt in the forest (i e they belong to the Aranyaka), therefore no pratika is given '

DID THE SANKH HAVE A THIRD RECENSION OF THE SV ?

According to Sankh XII 10 3, at the second day of the prs thya sadaha the stotra triplet for the maitravaruna is RV III 27 1 3 and the corresponding triplet is VI 16 22-24 It is very striking that neither the Kauthumas nor the Jaiminiyas use a triplet corresponding with RV III 27 1 3 for the maitravaruna's uktha stotra (but SV II 55 57 = RV VI 16 16 18) The triplet does not even occur in the Kauthuma sakha but does in the Jaiminiya, where, however, it is used at another occasion Had Sankh before him a third recension of the SV ?

SCHEMATA

For ready reference four schemata are being given below (i) the arrangement of the stotras and sastras of the agnistoma, (ii) the three variations of the agnistoma, viz , jyotis, go, and ayus, (iii) prsthya sadaha, (iv) abhiplava sadaha

3

(i) There are twelve stotras and twelve sastras of the agnistoma, each stotra (chanted by the udgatṛs) being followed by a sastra (recited by the hotṛ or one of his three assistants the hotrakas—maitrāvaruna brahmanacchamsin and acchavaka)

pratah savana

1 bahispavamana stotra	1 ajya sastra (hotṛ)
2 ajya stotra	2 prauga sastra (hotṛ)
3 ajya stotra	3 ajya sastra (maitravaruna)
4 ajya stotra	4 ajya sastra (brahmanacchamsin)
5 ajya stotra	5 ajya sastra (acchavaka)

madhyandina savana

6 madhyandinapavamana stotra	6 marutvatiya sastra (hotṛ)
7 pṛstha stotra	7 niskevalya sastra (hotṛ)
8 pṛṣṭha stotra	8 niskevalya sastra (maitravaruna)
9 pṛṣṭha stotra	9 niskevalya sastra (brahmanacchamsin
10 pṛṣṭha stotra	10 niskevalya sastra (acchavaka)

tṛtiya savana

11 arbhava (*or* tṛtiya) pavamana	11 vaisvadeva sastra (hotṛ)
12 agnistoma saman (yajñayajñiya)	12 agnimaruta sastra (hotṛ)

(ii) Agnistoma can be performed in three ways according to the variation of stomas employed for the stotras

	Jyotis (agnistoma)	*Go* (ukthya)	*Ayus* (ukthya)
bahispavamana stotra	trivṛt	pañcadasa	trivṛt
ajya stotras	pañcadasa	trivṛt	pañcadasa
madhyandinpavamana stotra	pancadasa	saptadasa	saptadasa
pṛstha stotras	saptadasa	saptadasa	saptadasa
arbhavapavamana stotra	saptadasa	ekavimsa	ekavimsa
agnistoma saman	ekavimsa	ekavimsa	ekavimsa
ukthya stotras		ekavimsa	ekavimsa

[SB transl, Eggeling pt IV (SBE XLIII) p 287 n 2]

(iii)

Pṛsthya Sadaha

Day	Type	Stoma	Pṛstha stotra
I	agnistoma	trivṛt	rathantara
II	ukthya	pañcadasa	bṛhat
III	ukthya	saptadasa	vairūpa
IV	sodasin (ukthya in SBM XII 2 2 6,7)		
V	ukthya	ekavimsa	vairaja
VI	ukthya	triṇava	sakvara
		trayastrimsa	raivata

(iv) Abhiplava Sadaha

Day	Type	Stomas	Pṛṣṭha stotra
I	agniṣṭoma	jyotiṣṭoma	rathantara
II	ukthya	goṣṭoma	bṛhat
III	ukthya	āyuṣṭoma	rathantara
IV	ukthya	goṣṭoma	bṛhat
V	ukthya	āyuṣṭoma	rathantara
VI	agniṣṭoma	jyotiṣṭoma	bṛhat

CONTENTS OF THE ŚĀNKH

I 1-2 General rules (paribhāṣās)
I 3-15 The full and new moon sacrifices (darśapūrṇamāsa) (KB III 1 9)
I 16,17 General rules for iṣṭis
II 1 Establishment of the fires (agnyādheya)
II 2,3 The iṣṭis at the agnyādheya (KB I 1)
II 4 Anvārambhaṇīya iṣṭi
II 5 Re establishment of the fires (punarādheya) (KB I 2 5)
II.6 10 Agnihotra (KB II.1 3, 7 9 ?)
II 11 13 Agnyupasthāna during the agnyādheya (KB.II 4)
II 14-17 Pravatsyat upasthāna (homage paid to the fires by a sacrificer going on a journey) (KB II 5,6)
III 1 7 Special iṣṭis connected with new- and full moon sacrifices
  III 1 Iṣṭi to Indra vimṛdh (KB IV 1)
  III 2 Abhyuditeṣṭi (KB IV 3)
  III 3 Abhyuddṛṣṭeṣṭi (KB IV 2)
  III 4, 5 Prāyaścittis for agnyādheya, etc
  III 6 Saṃjñāneṣṭi
  III 7 Mitravindeṣṭi
III 8 11 Iṣṭis of long duration
  III 8 Dākṣāyaṇa (KB IV 4)
  III 9 Iḍādadha (KB IV 5)
  III 10 1 6 Sārvaseniyajña (KB IV 6)
  III 10 7 Śaunakayajña, sākamprasthāyya (KB IV 7,9)
  III 11 1 6 Vāsiṣṭhayajña (KB IV 8)
  III 11 7 10 Munyayana (KB IV 10)
  III 11 11 16 Turāyaṇa (KB IV 11)
III 12 Āgrayaṇeṣṭi (KB IV 12 14)
III 13-18 Cāturmāsyas
  III 13 Vaiśvadeva (KB V 1,2)
  III 14 Varuṇapraghāsa (KB V 3,4)
  III 15 Sākamedha (KB V 5)
  III 16 17 Pitryeṣṭi at sākamedha (KB V 6,7)

III 18 Sunisirya and general remarks (KB.V 8)
III 19 Atonements for istis (prayaścittas) and substitution (KB.V.9)
III 20 Atonements for agnihotra (KB V 9)
III 21 *Brahmatvam* and *yājamānam iṣṭiṣu*
IV 1 The part of the rites performed by its institutor at the full- and new-moon sacrifices (*yājamānam iṣṭiṣu*)
IV 2 Anvadhāna (*yājamānam iṣṭiṣu*)
IV.3 5 Pindapitryajña
IV.6,7 The functions of the brahman priest at the istis (*brahmatvam iṣṭiṣu*) (KB VI 10 14)
IV 8 13 The part of the yajamana and his consort at istis (*yājamānam iṣṭiṣu*) contd
IV 14-16 The funeral rites of an ahitagni (KB.V 10 short allusion)
IV 17 20 Sulagava (KB.VI 1 9)
IV 21 The respectful reception of a guest (arghya)

SOMA SACRIFICE AGNISTOMA (V-VIII)

V 1,2 Rtvig-varana and deva-yajana
V.3 Diksaniyesti (KB VII.1 4)
V 4 Diksa (KB ib)
V 5 Prayaniyesti (KB VII 5-9)
V 6 Soma parivahana (KB VII 10 ?)
V 7 Atithyesti and agni-manthana (KB.VIII 1,2)
V 8 Tanūnaptra
V 9-12 Pravargya and upasads (KB.VIII.3 7,8 9)
V 13,14 Agnisomapranayana (KB IX 1 6)
V.15 20 The victim to be slaughtered for Agni and Soma (agnīsomīyapaśu) (KB X 1 6)
VI 1 General remarks about paśu offerings (nirūdhapaśu)
VI 2 6 Prataranuvaka (KB XI 1 8)
VI 7 Vasatīvari water (aponaptriya) (KB XII.1-3)
VI 8 1 2 Upamsu and antaryama grahas (KB XII 4 end)
VI 8 3 13 Bahispavamana stotra (KB XII 5)
VI 9 11 Savaniyapaśu and aikadaśini (KB XII 6 8)
VI 12,13 Sadahpravartana and dhisnyopasthana (KB XIII 1)
VII 1 Savaniya-purodaśas (KB.XIII 2,4)
VII 2,3 Dvidevatya grahas (Indra-Vayu, Mitra Varuna, Aśvins) (KB. XIII 5)
VII 4,5 Camasonnayana
Prasthita homas
Bhaksana (KB XIII 6,7)
VII 6,7 Acchavaka (KB XIII 8)
VII 8 Rtuyajas (KB.XIII 9)
VII 9 Ajya sastra (KB XIV 1-3)
VII 10 Praüga sastra (KB XIV 4,5)

XIV 1 84 Ekahas

  XIV 1 General

  XIV 2 13 *Haviryajnah somah*

  XIV 14 Udbhid and valabhid

  XIV 15 Gosava

  XIV 16 Rtapeya

  XIV 17 84 Other ekahas

XV 1 3 Vajapeya

XV 4 Brhaspatisava

XV 5 11 Aptoryaman and other ekahas

XV 12 16 Rajasūya

XV 17 27 Sunahsepa akhyana

XVI 1 9 Asvamedha

XVI 10 14 Purusamedha

XVI 15 16 Sarvamedha

XVI 17 The brahman at the vajapeya (supplementary)

XVI 18 1 9 The brahman at the rajasuya (supplementary)

XVI 18 10 21 The brahman at the asvamedha (supplementary)

XVI 19 30 Ekottara ahinas (i e those which increase by one day)

  XVI 19 Ekaratra

  XVI 20 Dviratra

  XVI 21 22 Triratra

  XVI 23 Catūratra

  XVI 24 Pancaratra

  XVI 25 Sadratra

  XVI 26 Saptaratra

  XVI 27 Astaratra

  XVI 28 Navaratra

  XVI 29 Dasaratra

  XVI 30 Ekadasaratra

XVII XVIII Mahavrata

ABBREVIATIONS

Most of the abbreviations used in this book are well known to Vedic scholars A few specific ones are noted below

Br the Br = Kausitaki Brahmana ed B Lindner, I Text Jena 1887

CH = L'Agnistoma by W Caland and V Henry I II, Paris 1906 7

Comm = Commentaries on the Sankh by Varadattasuta Anartiya (I-XVI) and Govinda (XVII XVIII) ed A Hillebrandt, Calcutta 1891-9

Keith = translation of the KB in his Rgveda Brahmanas Translated, Cambridge Mass (U S A) 1920

NVO.	=	Das altindische Neu- und Vollmondsopfer in seiner einfachster Form, mit Benutzung handschriftlicher Quellen dargestellt, Jena 1880.
RV.Khila	=	Die Apokryphen des Ṛgveda (Khilāni) ed. J. Scheftelowitz, Breslau 1906.
Scheftelowitz	=	RV Khila.
Schwab	=	Das altindische Thieropfer, mit Benutzung handschriftlicher Quellen bearbeitet, Erlangen 1886.

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Lokesh Chandra

ŚĀṄKHĀYANA-ŚRAUTASŪTRA

I 1

(GENERAL RULES)

1 We shall explain the (Vedic) sacrifice

2, 3 It appertains to the three orders the brahmana, the ksatriya and the vaisya

4 What is prescribed without specification (in this book), is applicable to all (e g the sacrifice of Full and New moon appertains to all the three orders, because no special reference has been made)

5 When a specification is given, it differs

6, 7 *During acts which refer to the Gods*, the performer wears his upper garment over his left shoulder, over his right shoulder during acts which refer to the Fathers

8 9 From the sipping of water onwards, he should not free (lit separate) himself from the rite in which he is engaged, nor go away in between

[1] This is the first act the hotr has to perform Hir XIX.2 *klpte hotr sadane ... apa acamati*

10, 11. So is the specification about the mode of turning round (?)

12 It (viz the sacrifice and the place of its performance) is approached from the left (*or* from the north side)

13, 14 Acts pertaining to the Gods have the east as the norm, and those pertaining to the Fathers have the south as the norm

15 The rule is that the Rgvedin should be seated When the hotr and his assistants recite from the Rgveda, he should be seated

16 Only if it is expressly stated[1], he should stand

[1] E g III 13 16 V 15 4

17 Moreover the hotr should perform what is not assigned (in this book) (to any other) assistant of his

18 In groups of three or more than three verses, the first and last must be recited thrice, except the muttering [1]

[1] But no repetition takes place where it is said that a complex of three or more than three verses should be muttered, e g VIII 15 10

19, 20 Moreover (in the recitation of such verses), at the

place of the last syllable immediately after its first consonant, the lengthened sound *o* of three moras, either pure (i e unmodified, not nasalized), or ending in the sound *m* (should be inserted)

21. This is called the *pranava* (the 'humming')

For remarks see Hillebrandt NVO p 77ff

22 At the pause (the pranava) ending in *m* (is inserted) in all *groups of verses, including the puronuvakya* (inviting verses)

See Hill p 107 *apām retāmsi jinvati* (RV VIII 44 16) becomes *jinvato3m*

23 Connecting by means of this (pure pranava) the first half verse or quarter verse of the following verse he makes a pause This (mode of reciting) is called *samtata* ('connected')

Cf KB XI 5 beg

24. This is the practice for all groups of verses, which are prescribed in connection with an act

[1] Not for a simple muttering which does not accompany an act

25 Even in acts which are far distant from each other[1] he (the hotr) awaits, for the sake of connecting, between the first verse and the concluding verse with the half verse (until the recitation is finished),

[1] E g at the a ithyest cf OH §39 42 cf also below VI 10 10 ff

26 and the verses are resolved into (lit follow the rule of) half verses,

[1] i e in the middle a pausa is made

27 except when otherwise stated

The comm cites VI 3 10 as an example Cf OH p 131

28 The verses of the Rgveda are recited in a loud voice

29 When it is expressly stated they are whispered

[1] E g I 15 1

30, 31 For the words the rule prevails that they have the same pitch[1] and are mono tonic[2]

[1] The words of a verse are either all spoken in a low, or a middle or the highest pitch

[2] The accents udatta anudatta svarita etc fall forth cf Āsv I 2 9

32–35 The pranava, is uttered on a higher pitch of the voice than the puronuvakya, the yajya on a higher pitch of voice than the pranava, the vasat call is uttered either on a higher pitch than the yajya or on the same

36 The pranava, the formula *ye yajamahe* the vasat call, the

sampraisas, the praisas are uttered *loudly* at the *whispered* offerings[1]

[1] As the diksaniyesti V 3 4

37 The name of the deity is also whispered at the places of their insertion

38, 39 The words *bhuh, bhuvah* are to be muttered before (the yajya, and the (following) four *ye yajamahe, vausad, ojah sahah saha ojah, svah* at the end of all yajyas

Cf Hill p 95

40 In the anuyajas, on the contrary, the formula *ye yajamahe* is not found

Cf H ll p 137 note 3

41 Neither at the second vasat call (anuvasatkara)

Cf CH p 209

42, 43 The vasat call[1] is connected with the yajya verse, of which the last syllable is either lengthened or not lengthened

[1] *v hi vausat*

44 This (lengthening) is not applied at a whispered offering

I 2

1 He should lengthen the syllable *a* of the formula used for inviting *(a√vah)* the deity

Cf H l i 84 *agnim ā3vaha*

2 The formula *ye yajamahe* is lengthened in the initial (syllable), before the yajyas

Cf H ll p 95 *ye3 yajāmahe*

3 Of four moras is the lengthening at the (Vedic) sacrifice[1]

Cf I 1 19

4 5 Of diphthongs the two palatals (*e, ai*) become (in pluti) *a3i*, the two labials (*o, au*) become *a3u*

Examples the verse RV I 22 9 ending in *tva (ūram somapitaye* (Sankh VII 4 9) becomes as yajya *somapitaya3i vausat* the verse RV X 85 47 ending *dadhātu nau* becomes *nā3u vausat*

6 The other vowels remain unchanged,

7 and *e* and *o*, if they are pragrhya

8 at the end of a yajya verse

According to the comm this applies to sūtras 4 12 (?).

9 The burring (*riphita*) visarga becomes *r*

Example the verse RV VI 13 2 ending *asi ksatta vamasya deva bhureh* (Sankh II 4 7) becomes *bhuier* (or *bhure3r ?) vausat*

10 The non burring visarga is dropped

Example the verse RV III 4 9 ending *yuktagrava jayate devakamah* (Sankh I 15 4) becomes *devakama3 vausat*

11 The sound *m* becomes anusvara

Example the verse RV X 2 6 ending *jihvan agne cakrse havyavaham* (Sankh I 8 5) becomes *havava3m vausat*

12 The other consonants (or syllables ?) remain unchanged

13 14 The sound *au* in the vasat call and *a* following *s* (in the same word) are of four moras (*vau3sa3t*),

15 or both the sounds remain unchanged (*vausat*),

16 or only the first (remains unchanged) (*vausa3t*)

17 According to Jatukarnya, (only) the sound *a* remains unchanged

18 he should utter the vasat call in accordance with brhat and rathantara, long in the beginning short in the end

Cf KB III 5 and comm *yad dhrasvam tad rathantaram yad dirgham tad brhat* (*vau3sat*) Also cf TS II 5 7 2

19 After the formula *ye yajamahe* the deity should be indicated in (the rite) which is accompanied by a puronuvakya

20 But it is not so in a (rite) to which belongs a praisa

The comm cites Sankh VIII 8 2 Cf OH p 385 and Schwab Das A t ndische Thieropfer, p 120

21 When the term 'he pours out' (*juh ti*) is used, melted and clarified butter (ghee) is to be understood (as the object)

22, 23 The word *svaha* (is to be added) at the end of mantras used for offering (i e pouring out ghee) and of those used for putting the fuel sticks in the fire

24 The difference of a mantra (indicates) the difference of an act

25 The word *iti* stands at the end of a mantra (i e indicates that a mantra has been prescribed)

26 A (sacrificial) act should be made to fall in with the close of a mantra

Comm *mantrasyantah karma adil*

27, 28 He (the hotr or one of his assistants) speaks the anuvakya and the yajya verses after he has been summoned (to

do so)

29 These (prescriptions) are applicable to all sacrifices

13

THE FULL AND NEW MOON SACRIFICES (DARSAPURNAMĀSA)

1 After having fasted[1] (the sacrificer) performs the sacrifice at full moon[2]

[1] Properly *upavasati* means he passes (the night) in the vicinity (of the fires)

[2] Literally he worships (the deity) with the Full moon offerings

2 In the same way the sacrifice at new moon

3, 4 There are two days[1] of full moon and two days of new moon

[1] Properly nights Here the day is of 24 hours

5 The two days of full moon are (1) the day on which the moon appears full about the setting of the sun, and (2) the day on which (it appears full) after the setting of the sun

6 The two days of new moon are (1) the day on which they remark "tomorrow it will not be visible", and (2) the day on which it is not visible[1]

[1] *drasta* is middle passive

7 (The sacrificer) may perform the sacrifice on any of these days, according to his choice

8, 9 The difference (of the rites at the two sacrifices) is indicated by specific injunctions "this is at full moon, this is at new moon", or by words connected therewith[1]

[1] E g the designation of the deities

10 The rest is the same (for both)

11 The cake destined for Agni is common to both

12, 13 The whispered offering (upamsuyaja) (at both occasions) is destined for Agni Soma or for Visnu

14 17 At the sacrifice of full moon the second cake is destined for Agni Soma and at the sacrifice of new moon for Indra-Agni, in case he does not perform the samnayya, but if he does perform the samnayya it is destined for Indra or Mahendra

18 But he who does not perform (at new moon) the samnayya destines the whispered offering for Visnu

14

1. The hotr, being called upon (by the adhvaryu)[1], comes between the utkara and pranita water and treads upon the grass (of the vedi) with his right fore-foot

[1] It is only the Baudh III 97 98 5 which expressly states *haimay āsādya hotāram āmantrayate*

2 His heel reaches the back side up to the end of the vedi

3 He stands there with his feet asunder.[1]

[1] Comm the right foot in front and the left behind

4, 5 When he has been summoned (by the adhvaryu) to recite the verses for the kindling of the fire he mutters (the formulas[1]

"Unto whom[1] shall I go ?

[1] O unto Prajapati

"Unto him do I go

"What is thy sheltering metre, O Prajapati ?

"Unto that I resort

"What I know of thee, O Visnu, that shall I do for thee

"Impelled by divine Savitr shall I serve as priest

"Obeisance to Agni the seer, to Vayu the hearer, to Aditya who looks from on high

"Today shall I speak words that gladden the Gods, that men are eager to hear, that bring svadha to the Fathers, that are the support of the entire creation

"I, the prasastr, approach Prajapati with myself, my progeny, my cattle

"May fearlessness be mine

"I shall proclaim what belongs to Prajapati

"Speech shall be the priest

"To Speech do I come

"Our world ! The other worlds !! The highest heaven !!! '

6 Then he pronounces thrice the syllable '*him*'

Cf KB III 3

7-13 With this '*him*' he connects, reciting with intermediate voice, (the first kindling verse) (1) *pra vo vajah* (RV. III 27 1) Then follow the two tris ichs (2 7) beginning with *agna a yahi vitaye* and *ilenyah* (RV VI 16 10 12,III 27 13 15) Then the single verse (8) *agnim dutam vrnimahe* (RV I 12 1) Another one is (9)

samıdhyamano adhvare (RV III 27 4) At the saptadaśya rite (lit the rite in which 17 kindling verses are used), however, three verses (RV III 27 4 6) are used This is the case except at those sacrifices of full and new moon which contain an ayana'[1] (?) And lastly the two verses (10,11) *samıddho agna ahuta* (RV V 28 5,6)

[1] As described later on in III 8 11

14 With the pranava (of the last verse) he connects (the formula) "O Agni, thou art great, thou who belongest to Brahman, to Bharata"

15-18 Thereupon he utters the names of three rsi ancestors of the sacrificer from the remote and downwards[1], six for one who belongs to two rsi families[2], for a non brahmana he takes the descent of his purohita, or he uses for all "Thou who belongest to Manu"

[1] The names uttered are adjectival derivatives put in the vocative, e g for one who belongs to the Bhrgu clan Bhargava

[2] By adoption

19 And reciting immediately afterwards (the following formula) he makes a pause

"Thou, kindled by Gods, kindled by Manu, lauded by seers,
"Gladdened by brahmanas, extolled by the wise, sharpened by Brahman,
"Thou, who bears the butter to the Gods

20 He again makes a pause after the formula

"The leader of holy rites, the carrier of (Soma) sacrifices,
"The unsurpassed hotr, the swift bearer of oblation

21 "(Thou art) the mouth vessel, the ladle of the Gods,
"Thou, the cup from which the divine ones drink
"As felly the spokes, O Agni, so dost thou encompass the Gods"

After this formula he again makes a paus

For the pause and divisions of words of the nigada see KB III 3 end

22 He now summons the deities, making a pause after each summons

vyavasyan = vyavasyan(?) of the Brahmana (III.3 beg)

I 5

1 "Bring hither the Gods for the sacrificer."
This is the close of the nigada

2. "Bring Agni hither, O Agni
"Bring Soma hither."
These are (the summons) for two butter-portions

3. "Bring Agni hither.
"Bring Agni-Soma or (it demanded by the ritual) Viṣṇu hither.
"Bring Agni-Soma hither
"Bring Indra-Agni hither.
"Bring Indra or (if demanded by the ritual) Mahendra hither.

4 "Bring hither the ghee drinking Gods

5. "Bring Agni hither for the function of hotṛ.
The reference is to Agni Sviṣṭakṛt

6 "Thine own greatness bring hither.

7-9 "Bring hither, O Jatavedas, and offer a good offering".

In this manner having summoned (the deities) he sits down with his knees raised and mutters, after having touched the earth with the span of his right hand

"May I not be separated from this firm standing, O Mother Earth.
"Hurt me not, scorch me not
"I shall think what is sweet, wish what is sweet, engender what is sweet.
"I shall today utter words sweet to Gods, dear to men.
"Here do I by means of the fifteen-fold thunderbolt drive away my spiteful rival"

(When, however, seventeen kindling verses are ordained he uses the words) seventeen-fold thunderbolt

I 6

1, 2. When he hears (from the adhvaryu) the word 'human", he being chosen (as the hotr) mutters :

"O divine Savitr, here they have chosen thee together with Father Vaisvanara
"O Indra, Pusan, Brhaspati, speak forth and offer your offerings
"May we share the bounty of the Vasus, and the favours of the Rudras,
"And be beloved of the Adityas,
"Unobstructed to attain to boundless freedom[2]
"What at the choosing of hotr may escape the crooked eye this day,
"That may Agni bring back, Jatavedas, the nimble one"

[1] The adhvaryu addresses the hotr
"God Agni, the divine hotr, may he worship the Gods
"He, the wise the considerate one,
"Just as Manu did just as Bharata, just as so and so (here the names of the rsis are to be inserted),
"Just as Brahman
"May he bring (the Gods) hither
"The brahmanas are the guardians of this sacrifice
"He (here the adhvaryu whispers the name of the hotr, and then says loudly) is the human (hotr)"

[2] Reading with Ap and SB *aditaye* for *adityah*

3 Thereupon he stands up[1] and mutters after having caught from behind with the span of his right hand the right shoulder of the adhvaryu, as well as the right shoulder of the agnidhra with the span of his left hand

"At the election of the hotr we lay hold of Indra as our purohita
"Through him the Gods ascended the highest heaven
"The Angirasas the sky.
"The sixty and ninety ties, O ye two adhvaryus, are loosened between Heaven and Earth
"They fetter the simple man
"I, the wise, pass over them
"These both, Heaven and Earth, are pleasant to me".[2]

[1] Since I 5 8 he was seated
[2] The verse occurs with variants in Ap Hir, Asv

4 He relinquishes his hold (on them, with the words)
"May the six wide ones protect me from anguish, Heaven and Earth, Day and Night, Waters and Herbs"

5. Then he turns along his right arm (as axle, with the formulas):

"I, make the turn of Indra[1], I follow the turn of Āditya".

[1] Here Indra refers to the sun.

6. Now he casts away to the south-west a dry blade of grass which he has taken from the (grass-)seat of the hotṛ and has broken on both sides, (with the formula[1]:

"Cast away is he, who wards off abundance,
"Cast away is he, who hates me,
"And whom I hate".

7-9. Having touched water he lays down a green blade of grass (on his seat) with the tip directed to the north and sits down (with the formula):

"Here do I sit down on the seat of the Wealth-bestower".

10, 11. Having squatted with the right (knee) raised high and having stretched out his hands to the east he mutters, while fixing his looks on the Āhavanīya and Gārhapatya fires:

"Obeisance to Heaven and Earth, the primaeval hotṛs.
"Ye All-makers, ye are the guardians of my life.
"Protect my life. Do not hurt me. Do not scorch me".

12. Having moved slightly northwards he says: "This is your space."

13. He then mutters (the three verses):

"All ye Gods, instruct me, etc.
"May I today that part of the word, etc.
"Obeisance to the great ones, etc."
ṚV. X.52.1, 53 4, I.27.13.

14. After the words "May Agni as hotṛ accept the hotṛ-ship of Agni. May the deity be the right succour to thee, O sacrificer" he makes a pause.

15. Then he whispers: "Thou who hast chosen Agni for thy hotṛ".

16. Whereupon he urges (the adhvaryus) to take up the two offering-spoons saying: "Take up', O adhvaryu, the spoon which is full of butter, which is devoted to the Gods, which is possessed of all boons.

"Let us praise the Gods, who are worthy of praise.
"Let us adore the adorable.

"Let us worship those who are worthy of worship"
Then follow the five fore-offerings

[1] Or perhaps "throw into the fire"

17

1 The first (has as yajya the formula) "The kindling sticks, may the kindling-sticks, O Agni, accept the ghee offering"

2 The second "May Tanunapat, O Agni, accept the ghee offering"

3 For descendants of Vasistha and Sunaka, Atri and Vadhryasva, Kanva and Samkrti, and for ksatriyas and those who are desirous of obtaining progeny, the second is "May Narasamsa, O Agni, accept the ghee offering"

Cf Āsv I 5 21 22 BaudhPravarasūtra 54 (465 11ff)

4 The third 'May the Ids, O Agni, accept the ghee offering

5 The fourth "May the Barhis, O Agni, accept the ghee offering"

6 "*svahagnim, svaha somam, svaha jnim, svahagnisomau* or *svaha visnum*[1], *svahagnisomau, svahendragni, svahendram* or *svaha mahendram*[2], *svaha deva ajyapah* — May they, O Agni, graciously accept the ghee offering"[3]

[1] I 3 12 13
[2] Cf I 3 14 17
[3] Cf KB III 4 etc It will be noticed that in the fifth prajaja homage is paid to all the deities of darsa and purnamasa

18

1 The two butter portions (*ajyabhagau*) at the sacrifice of full moon, mention the slaying of foes, etc "May Agni slay the foes", "Thou, O Soma art the Mighty Lord, etc" (RV VI 16.34 I 91 5)

2 At the sacrifice of new moon they speak of growing "Agni has grown by his ancient, etc", "O Soma, we make thee grow by our praises, etc" (RV VIII 44 12, I 91 11)

3 The two offering formulas (*yajye*) are 'May Agni graci-

ously accept the ghee offering'

4, 5 The inviting verse (*puronuvakya*) for the cake destined for Agni[1] is "Agni the head, etc [2], and its offering verse is Thou hast become the leader of the sacrifice etc "[3]

Cf I 3 11 [2] RV VIII 44 16 [3] RV X 8 6

6 7 The inviting verse for the whispered offering (destined for Agni Soma) is 'Hear, ye Agni and Soma, my call, etc "[1] And its offering formula "May Agni and Soma graciously accept the ghee offering'

See I 3 12 [2] RV I 93 1

8, 9 For the whispered offering to Visnu Here did Visnu stride out, etc "[2] I utter to thee the vasat call, etc "[3] Or the offering formula is " (May Visnu) graciously accept the ghee offering)"

Cf I 3 13 [2] RV I 22 17 [3] RV VII 99 7

10 (The inviting and offering verses) for the cake destined for Agni Soma are 'Agni and Soma accept our prayers, etc "[2], Ye placed these lights, etc [3]

See I 3 14 [2] RV I 93 9 [3] RV I 93 5

11 (The inviting and offering verses) for the cake destined for Indra Agni are Indra and Agni come with help etc '[2], Ye surpass men in battle-call, etc "[3]

See I 3 14 [2] RV VII 94 7 [3] RV I 109 6

12 (The inviting and offering verses) for the samnayya' are Bring hither O Indra enduring wealth, etc "[2], and ' Thou dost endure the foes [3]

Cf I 3 14 [2] RV I 8 1 [3] RV X 180 1

13 (The inviting and offering-verses) for the cake destined for Mahendra are "Great is Indra, who by his might [2], ' Great is Indra, full of men, etc [3]

[1] See I 3 15 [2] RV VIII 6 1 [3] RV VI 19 1

14 (The inviting and offering verses) All prayers have caused Indra wax, etc , 'Rejoice with thy bay horses, etc ' are destined[3] for a cake to Indra if he is not substituted (by Mahendra)

RV I 7 10

[2] RV I 101 10

[3] Cf I 3 16 and Comm These anuvakya and yajya must be applied for a havis destined for Indra devoid of samnayya outside the New moon

I.9

1 The inviting-verse for Agni Svistakrt is "Delight the Gods, etc." (RV X 2 1)

2. The offering-formula is "Agni has worshipped the abodes dear to Agni He has worshipped the abodes dear to Soma He has worshipped the abodes dear to Agni He has worshipped the abodes dear to Agni Soma or to Visnu He has worshipped the abodes dear to Agni Soma He has worshipped the abodes dear to Indra Agni He has worshipped the abodes dear to Indra or to Mahendra He has worshipped the abodes dear to the butter-drinking Gods Let him worship the abodes dear to Agni, the hotr. Let him worship his own greatness May he make by sacrifice the food worthy of sacrifice May he, Jatavedas, graciously accept through sacrifices the offering That this day, O Agni, thou comest to men, etc"

[1] Cf the pra sa in V 19 22 and I 5 1 5 The last verse is RV VI 15 14

3 After uttering vasat he touches water.

See KB III 6 end

I 10

1 (The adhvaryu) smears (a small quantity of the ida portion) on the index finger of the right hand (of the hotr, when he is going to call the ida, (he smears it) on the upper and middle joints (of the index finger)

2 With (the formula) "Of thee that has been offered by the Lord of Speech I eat for sap, for out-breathing" he (the hotr) smears his lower lip with the first ida portion (on the upper joint of the index finger) With (the formula) "Of thee that has been offered by the Lord of Mind I eat for strength for up-breathing" (he smears) his upper lip with the second ida portion.

3 Then he touches water

4-7. Keeping in his right hand the uttareda[1], and himself taking a fifth part[2] with his fingers, which are neither outstretched nor made into a fist, (he calls the ida) (all the while) holding it on a level with his mouth or his heart

[1] The Brāhmaṇa XIII 7 has the same expression In other texts it is avāntareḍā the iḍā which the hotṛ holds in his hand.

[2] So the adhvaryu makes four cuttings of the iḍā into the hands of the hotṛ, and the hotṛ makes a fifth one The other texts differ. Only Āp III 2 6 has something similar, and Hir XXI 8 reads: *svayam hotā madhyato dvir ādatte* Hir. cites a Brahmaṇa, which we have not yet been able to trace *na prasṛtam hastam dhārayed. yat prasṛtam dhārayet prabhraṃśukā asmāt paśavaḥ syuḥ*

I 11

1. Before the calling of the iḍā he mutters the following formulas:

"Hither do I call the bṛhat together with the sky, the sun, the eye May the bṛhat together with the sky, the sun, the eye call me.

"Hither do I call the vāmadevya together with the intermediate region, the wind, the breath. May the vāmadevya together with the intermediate region, the wind, the breath call me

"Hither do I call the immovable world. May the immovable world call me.

"Hither do I call the moving world May the moving world call me

"Called hither is the friend, the food May the friend, the food call me

"Called hither are the seven hotras May the seven, hotras call me

"Called hither are the cows together with the āśīr milk. May the cows together with the āśīr milk call me

"Called hither is the milch-cow together with the bull. May the milch-cow together with the bull call me

"Called hither is the word together with the breath May the word together with the breath call me

"Called hither is the word together with the mind May the word together with the mind call me'

"Called hither is the iḍā, the rain May the iḍā, the rain call me

"Called hither is the ida, the conquerer May the ida, the conquerer call me[2]

"Oh, called hither art thou O ida, accept me graciously'[3]

[1] Only in Sankh and Baudh

[2] SB also has this formula

[3] The last words are only found in Sankh

I 12

1 Then he calls ida

"Ida is called, called is ida May ida call us

"Called is ida who belongs to Manu, who is butter-pathed, who belongs to Mitra and Varuna

"Brahman, fashioned by the Gods, is called

"The divine adhvaryus are called, called are the human ones, that they may promote the sacrifice, that they may swell the Lord of Sacrifice

"Called are Heaven and Earth, the primaeval, the law-abiding, the divine, whose sons are Gods

"Called is the sacrificer unto the subsequent God worship, called unto a more abundant preparation of sacrificial gifts

"May the Gods here accept the offering graciously

"To this he is called"

2 Having called (ida) he smells it

3, 4 Between (the formulas of calling) ida he inhales[1] four times, or for the fourth time at the end[2]

[1] Comm *avāniti = uchhvasiti* Cf KB III 7

[2] In this case three times in between Comm *Maitrāvarunīti prathama uchhvāso nirākānkṣatvāt vardhan iti dvitiya uchhvāsah putre iti trtiyah, ante caturthaḥ yadā iḍāmadhye catur avānanam tadā brahma devakrtam upahutam iti dvit yah*

5 He then eats the uttareda with the formulas

'Thou art ida, thou art delight, the dispenser of delight

"Bestow upon us many children and happiness

"O welcome one, may I find your favour, may I, being

invited, enjoy thy invitation

"I eat thee for the splendour of my face, for the fragrance of my mouth"[1]

The mantra occurs also in Baudh and Hir

6, 7 After they (the four priests), with the sacrificer as the fifth, have eaten the other (ida)[2], they restrain their speech till the cleansing[3]

[1] Hotr, adhvaryu agnidhra and brahma

[2] The iḍa in the patri Cf Hill p 126ff

[3] Comm *mārjanam murdhany avaseko grl yoktatvāt*

8 They cleanse themselves inside the vedi over a vessel on which (two) grass-strainers[1] have been deposited, having recited the tristich "Here, O Waters, carry ye off, etc"[2]

[1] See KB III 7 [2] RV I 23 22 24

9 When the brahman's portion has been brought to him they bring the anvaharya (a mess of boiled rice)

10 This is the occasion when in all the istis the sacrificial fee is given

11 In the case of istis where the fee is expressly prescribed, there is no anvaharya mess

12, 13 After he (the hotr) has muttered the verse—"This, O Agni, is thy kindler Mayest thou grow and increase by it And may we also grow and increase"— over the kindling stick[1] the three after offerings are performed

[1] Which the agnidhra has put on the fire on behalf of the after offering Cf H ll p 135

I 13

1–4 The (three) offering verses for the after offerings are

(1) "The divine barhis may accept the offering) of *abundant obtainment, of abundant gift*".

(2) "The divine Narasamsa may accept (the offering) of abundant obtainment, of abundant gift"

(3) "The divine Agni Svistakrt, bestowing treasures, the charming kavi, the true thinking, worshipping hotr, who worships better than any hotr, "O Agni, the Gods that thou hast worshipped and

gladdened and who have rejoiced under thy hotr ship'
—here he makes a pause (and then continues)

"Make thou this hotr-ship, which is bountiful, which reaches to the Gods in Heaven, elevate this sacrifice among the Gods

"And Agni Svistakrt, (as) thou hast been (our) hotr, accept (the offering) of abundant obtainment, of abundant gift at the namovaka"

I 14

1, 2 When he (the hotr) has been addressed (by the adhvaryu with words ending with) "Recite the songs' (the hotr recites the suktavaka) "Here a lucky act has been accomplished, O Heaven and Earth We have accomplished successfully a song of praise, and the utterance of worship May we have success with the utterance of good words Agni, thou art the voice of the blessing" —(Here) he makes a pause

3 (He continues). "Through the listening of Heaven and Earth At this sacrifice may Heaven and Earth be thy guardians, O sacrificer" —(Here) he makes a pause

4 (He continues) "They who bring solace to the household, who distribute widely, fearless, inscrutable (?), possessing wide pastures, bestowing fearlessness" —(Here) he makes a pause

5 (He continues) "The rain shed, the water pouring, the benevolent, giving pleasure, full of strength, full of mill easily appoachable, of good abode' — with their knowledge" — (Here) he makes a pause

¹ ? Or easily to be walked over

6 (He continues) "Agni has graciously accepted the oblation He has grown in strength He has acquired greater power'

Comm Here and in the following sutras a pause is to be made after each nigada

7 Soma has graciously accepted the oblation He has grown in strength He has acquired greater power"

8 "Agni has graciously accepted the oblation He has grown

in strength. He has acquired greater power".

9. "Agni and Soma have graciously accepted the oblation. They have grown in strength. They have acquired greater power".

10. Or (alternately) "Viṣṇu has graciously accepted the oblation. He has grown in strength. He has acquired greater power".

Sūtras 9, 10 refer to the upāṁśuyāja, I.3.12,13.

11. "Agni and Soma have graciously accepted the oblation. They have grown in strength. They have acquired greater power".

Refers to the puroḍāśa of Full-moon, I.3 15.

12 "Indra and Agni.........power".

13. "Indra.........power".

14. "The butter-drinking Gods have graciously accepted the butter-offering.........power".

The formulas from sūtra 6 onwards are to be adhibited in accordance with the sacrifice to which they refer. Cf. Comm. : *yatheṣṭaṃ vyavasthā.*

15. "Agni by virtue of his hotṛ-ship.........power".

This refers to the oblation to Agni Sviṣṭakṛt. Comm. : *ataś ca pitṛyāyām uhah agnih havyavāhano hotrena havir ajuṣatāvīvṛdhata maho jyāyo 'kṛteti.*

16-19. (He finishes the sūktavāka) : "At this prospering sacrifice which goes to the Gods prays the sacrificer". Here he inserts the two names[1] of the yajamana, and "prays for future worship of the Gods, for more abundant offering, for long life, for abundant progeny, for a heavenly abode. What he prays for through this sacrifice, may he obtain that, may that prosper, may the Gods grant him that. May the God Agni solicit that for the Gods, and we men from Agni. What has been offered and accepted, and also the Heaven and Earth may guard him from anguish. Hither[2] be the course of the boon, and this homage (shall be offered) to the Gods".

[1] The usual name and the secret name, or according to others his nakṣatra-name.

[2] MS. and Āśv. also *eha*, the Taittirīyas *iha*.

20. Having placed on the strew (of the vedi) his folded hands (añjali) (pointing eastwards), he mutters "For homage".[1]

[1] KB.III 8.

21. When he has been addressed (by the adhvaryu) with (the

words) "Say the all hail and the blessing" he speaks (the verse) "We long for that all-hail and blessing" After that he touches water[2]

[1] See e g Ap III 7 10, H ll NVO p 148

[2] RV Khila V 1 5 the last verse of the Bva ala RV

22 21 Beginning with the formula by which the hotr urges the adhvaryu to take up the sacrificial ladles[1] up to the end of the sacrifice of butter portions[2] (all is spoken by the hotr) in a low tone, afterwards in the intermediate tone, from the after offerings[3] on in a loud tone

[1] Cf I 6 16 [2] Cf I 8 1 2 [3] Cf I 19 13

I 15

1 In the Garhapatya they perform the patni samyajas in a low voice (inaudibly)

2 He worships Soma, Tvastr, the Wives of the Gods and Agni Grhapati

3 For one (a sacrificer) who is desirous of progeny they worship Raka and Sinivali before Agni Grhapati

4 (The opening words of the inviting- and offering verses are)

'Let them grow. Let the drinks gather in thee (For Soma)

'Hither I call Tvastr That procreant strength for us (For Tvastr)

May the Wives of the Gods help us And may the women accept us (For the Wives of the Gods)

'Raka do I call What are thy fair thoughts, O Raka (For Raka)

O Sinivali She with well shaped arms (For Sinivali)

Agni the hotr, the Lord of the House We have made thee, O Agni (For Agni Grhapati)

The verses are RV I 91 16 18 I 13 10 III 4 9 V 46 7 8 II 32 4 7 VI 15 13 19

5 Having muttered (the verse) 'Even as ye did set free the

buffalo cow, O Vasus"[1] he calls the idā[2].

[1] RV. IV 12 6

[2] Cf I 10 12 This muttering is based on KB III 9

6 Or (as contingency arises)[1] he changes (the words of the nigada "Called is this sacrificer" of I 12 1) into "Called is this consort of the sacrificer"[2]

[1] At a sattra sacrifice during which the yajamana has died

[2] For feminine *yajamānī* see Pāṇini IV 1 48

7, 8 The patnī-saṃyājas end with the (ceremony of) partaking of the iḍā, or with the muttering of the śaṃyu formula

Either up to I 12 8 or up to I 14 21

9 With the verse "I loosen thee, etc"[1] he first unties the veda-bunch and then the cord (with which the mistress is girdled)

[1] RV X 85 24

10 He lays the cord and the united veda bunch into the joined hands of the mistress

11, 12. Whilst sprinkling water around (upon ?) the veda-bunch and the cord (still in the hands of the mistress) he mutters (the formulas, "For desire thee Thou art a bunch Whereby thou, O bunch, hast become a veda for the Gods, thereby be thou a bunch for us. Veda art thou Thou art gain May I gain Thou art the act Thou art the deed May I be able to act Thou art the winning Thou art the winner. May I win".

[1] The following formulas (Cf TS I 6 4 v w) are laid in the mouth of the patnī in the other texts and as no *iti* is found at the end of sūtra 12 we are tempted to combine them with sūtra 13 but then *japati* of sūtra 11 would float in the air

13 Over the veda he causes the mistress to recite (the verse) '*May the veda bunch bestow increase in wealth, that be rich in* ghee, rich in houses, a thousand fold, and strong"

14 She seizes some grass blades (of the veda)[1] and brings them between her thighs

[1] KB III 9 *tasmāt patnī vedatr iṇāny antarorū kṛnute* Here *tasmāt* is a pure ablative and cannot well mean as Keith has it "therefore"

15 With (the verse) "Stretching the thread, etc"[1] he strews (some of the grass blades of the veda) to the north of the Gārhapatya up to the strew (of the vedi)

[1] RV X 53 6

16 With (the formula)— "Abundance thou art, completely filling Fill me with progeny and cattle"—he addresses the rest of the veda

17 Standing before the Ahavanīya he addresses it with (the two verses) "Grow through this holy text, O Agni[1] Jātavedas has offered this sacrifice, the near one, having taken his seat be fore us[2], winning the gain, loosen well (this rite). Bestow riches upon us, O Jatavedas"[3]

[1] RV I 31 18

[2] Reading with Āp III 13 1 *asman* in place of *asmin*

[3] There is a puzzle connected with this verse the first half of which is cited in KB XXVII 6, whilst allusion is made to the second half (ib) This verse occurs in full only here Āp and Kāty have probably taken it from Śāṅkh The KB presupposes the whole verse But can the Brāhmana be later than the Sutra? With *āsisam vadati* of KB here cf later on (III 9) *āsisam eva tad vadate*

18 After he has touched water he (the hotr) is discharged

I 16

GENERAL RULES FOR ISTIS

1 The sacrifices of full- and new-moon, which have been explained (in the preceding sections), are the model for the unbloody (istis) and animal sacrifices (paśubandhas)

2 The designation "model" serves to denote "the agreeing with", "the following after"

3 The sacrifice which is performed between the butter-portions and the offering to Agni Svistakrt is called "the insertion" (avapa) This is the chief act (in every sacrifice)

4 All the other acts are its auxiliary parts

5 When the time of (performance of) these is uninterrupted, they help in the achievement of the object (?)

6 This is designated "tantra" (regular and unchangeable order of rites ?)

Comm *yat sakrt krtam bahunām upakaroti tat tantram*

7 The mantra which is recited together with names of different deities is used for making offerings (?)

So that the mantra is repeated for every deity singly, e g in the

mitravinda III 7

8 In case of change of deity, these inviting- and offering-verses are employed in which these deities are mentioned (?)

9 And (at those places) in the prose recitations (where in the model, the prakrti, the deity is inserted) this deity (which occurs in the change) is made manifest. (?)

10 At the summons (avahana I 5), the last fore-offering (prayaja I 7 6), the formula addressed to Agni Svistakrt (I 9 2) and the suktavaka (I 14 21ff) the deities, to whom worship is offered, are inserted Therefore (these are called) "the places of insertion" (nigama)[1]

[1] Cf Man V 1 8

11 Proceeding in due order we shall explain (the other) modifications.

12 When it is said "this or that rite is the modification of the full moon sacrifice'[1] the two verses (to accompany the two butter portions) contain mention of foe slaying[2]

[1] See e g II 2 4 [2] Cf I 8 1

13 When it is said "this or that rite is a modification of the new moon sacrifice', the two verses (for the same occasion as the preceding sutra) contain the word "growing[2]

[1] See e g II 3 13 [2] Cf I 8 2

14–16 If no such indication is given, they are optional, determined either by the deity[1] or by the havis[2].

[1] If for example a sacrifice for Agni or Agni Soma is ordained, they should be *vartraghnau* if a sacrifice is to Indra or Indra Agni then *vrdhanvantau* — thus the commentary

[2] If it be a sacrifice of vegetables they, should be *vartraghnau*, if a samnayya, *vrdhanvantau* — thus the commentary

17 In case of a combination (of the deity and the havis) the determining factor is havis

Cf Ap XXIV 3 47 Comm *aindram ekadasakapalam purolasam nirvaped agneyam paya iti tatra haviso baliyastvam tatraindre purolase vartraghnau agneye payasi vrdhanvantau*

18 In case of doubt the determinant is the common practice

This sutra does not relate to the butter portions It is of general application Cf III 13 23

19, 20 Likewise the number of the enkindling verses in istis and pasubandhas is (always) seventeen[1], except where otherwise

prescribed[2]

[1] Cf I 4 12 KB I 1 [2] Eg III 8 2

21 In the istis or pasubandhas which are undertaken to attain a particu ar aim, the havis is offered in whispers

Cf Hr XXII 3 (*kamya isyaya*) *upamsuantrah* also Ap XXIV 3 31

22 This we shall explain in due course

I 17

1 In treating of the directions for (the offering of) sacrificial substances the beginning words of the inviting and offering verses are mentioned, if there is no other restriction

The comm refers to II 3 9 10

2 If there are indicated two or more (verses), (then they are to be adhibited) in the order of the direction,

[1] The comm cites as example XIV 51 14 (RV IV 8 1ff)

3 according to the deity,

4 according to the characteristic

1 x XV 8 7 (RV I 27 11)

5 When the deities are provided with their eponymics[1] and he does not find (the yajyanuvakyas that are to be adhibited) he should be satisfied by the daivata in its characteristic mark

Thus Br

6 When they are provided with their eponymics they (the deities) are revealed (in the nigamas)

7 And every time for every deity the sacrificial substance is prescribed the inviting and offering verses indicated at first, should be adhibited everywhere

8 It is not possible to enumerate all the istis separately

9 In these, when no inviting and offering verses are prescribed, he should seek a gayatri (as the inviting verse) and a tristubh (as an offering verse) addressed to the deity (to which the kamyesti is addressed)

Cf TS II 6 2 5 6 Asv II 14 19 seq

10 or (any other verses) except those in the usnih and brhati metres

Cf Asv ibid 2?

11, 12 But the offering verse should be longer than the invit

ing-verse, or both should be of equal length.

Cf. Āśv. ibid. 21.

13-15. If he does not find them, he may take verses in which one of the following characteristics occur: 'I call', 'We call', 'Hear thou', 'Come hither thou', 'Take thy seat on this strew', or the name of the deity—these are the characteristics of the inviting-verses. 'Eat thou', 'Drink', 'Delight', 'Rejoice', 'Pour in for thyself', 'Accept', 'forth', and the name of the deity—these are the characteristics of the offering-verses.

16, 17. The inviting-verse has the characteristic mark (the name of the deity) in the fore-part, the offering-verse in the last part.

Cf. TS. II.6 2.3-4.

18-19a. If he cannot find verses addressed to that deity (for which the sacrifice is destined), he should use the two *namrā*[1] (verses) as the inviting- and offering-verses: "Hear thou this my call, now that we call thee with our prayer. Be seated on this our strew". "Approach in due order the strewn barhis. Come today here to us who implore (thee). With unhostile mind delight in this (offering). Accept our oblation which has been presented and offered"[2].

[1] The verses are designated *namrā* because they can be easily changed, without spoiling the metre, so that a duality or plurality of Gods is addressed by them.

[2] The text of the last verse can hardly be right (Āśv. II.14 30). A single deity is addressed and the text has *āsadeta*, which is a plur. opt.

19b. He should adapt these verses in case the sacrifice is intended for two or more deities.

20. Or (in the case of two or more deities) he may alter the original verses (substituting the singular by the dual or the plural).

II.1

ESTABLISHMENT OF THE FIRES (AGNYĀDHEYA)

1-5. In spring the establishing of the sacred fires for a brāhmana takes place, in summer for a kṣatriya, in the rainy season or the autumn for a vaiśya. The cold season is for all castes.

6. For one who is going to perform a sacrifice of Soma there is the freedom of choice as to the season.

7. He should establish them on a day of full-moon or of the new-moon,

8. or in the bright half of the month under an auspicious lunar mansion (nakṣatra).

9. And the three nakṣatras from Kṛttikā on (Kṛttikā, Rohiṇī, Mṛgaśīrṣa[1]), or from Phalguni on (Phalguni, Hasta, Citra).

[1] Cf. Āśv. I.1.10

II.2

THE IṢTIS AT THE AGNYĀDHEYA

1. Now the time for the unbloody sacrifices (which are connected with the establishment of the sacred fires).

2. (They should take place) on the day itself (i.e. the day of establishment), after a period of 12 days, after a month, after a season (= 2 months), or after a year

Cf. [illegible]

3. (There is) the sacrifice to Agni Pavamāna

4. It is a modification of the sacrifice on the day of full-moon.

Cf. I.16 12, KB I 1.

5. (The inviting- and offering-verses are) : "Agni clean our lives",[1] and "Agni clean thou".[1]

[1] RV. IX.66.19,21.

6. The verses "Him constantly they praise",[1] and "Might we

be those who to Agni"[1] and the verses for the sacrifice to Agni Svistakrt

[1] RV V 14 3 [2] RV IV 8 5, see KB I 1

7 The second sacrifice is intended for Agni Pavaka and Agni Śuci

For the two combined. Cf. SB II 2 1 16, Āp transl V.21 7, note 1

8 (This rite is) a modification of the sacrifice on the day of new-moon

Cf I 16 13

9, 10 (The inviting and offering verses are) (for Agni Pavaka) "Bring hither, O Agni Pavaka" and "Convey hither, O Agni Pavaka", (and for Agni Śuci) "Agni of most bright (suci) course" and "O Agni, thy bright"[2]

[1] RV V 26 1, I 12 10 [2] RV VIII 44 21,17

11 The verses "Agni on Agni they call with callings', "Agni is enkindled by Agni',[2] are for the sacrifice to Agni Svistakrt

RV I 12 2 [2] RV I 12 6 *dvyagni dvitiyāyai* KB I 1

12 The third (isti) is for Aditi

13 (The verses for) the butter portions (of this isti) which contain (a form of the verb) "to be" are "Thou Agni art", and 'Those that are, O Soma, your wonderful' [2]

[1] RV V 13 4 For *sadvantau* cf KB I 1 [2] RV I 91 9

14 (The inviting and offering verses for the third isti are) 'I call for thee, O mighty Aditi",[1] and 'We would call to our aid the great mother of them of good course, the spouse of righteousness, her of great might, the not ageing, wide spreading, well-sheltering, well conducting Aditi

[1] RV VIII 67 20

15 (The inviting and offering verses) for the sacrifice to Agni Svistakrt (of this third isti to Aditi are) two viraj verses "Being enkindled, O Agni , and "Convey these offerings, O Agni"[1]

RV VII 1 3 18

16 If they (the adhvaryus), perform four istis (they offer) the first to Agni

This is usual with the Taittiriyas See Ap V 19 1

17 (The inviting and offering verses for this isti are) 'O Agni, wakeful by thy lustre" and "May the ladles come to thee"[2]

[1] RV III 24 3 [2] RV VIII 44 5

18 (The verses) for Agni Svistakrt are "Praising we call thee" and "Wake up Agni by the laud" [1]

[1] RV V 13 1 and V 14 1

II 3

1 Or (instead of these three or four separate istis) the first two (i e the offerings to Agni and to Agni Pavamana)[1] are performed in one paradigma

Thus Asv II 1 19

2 Or the two middle ones[1] (are performed in one paradigma)

[1] To Agni Pavamana and Pavaka Suci (Pavaka and Suci are considered as one)

3 7 Or of the oblations for Aditi, which has two offerings[1], the second is addressed to Indra and Agni or to Agni and Soma, if the sacrificer is a brahmana, to Indra if he is a ksatriya, to the All-Gods if he is a vaisya

[1] *dvihavisah* (sutra 3) is a genetive dependent on *adityasya* (sutra 4) Only Ap V 22 1 can be compared It is derived partly from TB and partly from MS or KS

8 (The inviting and offering verses for the last one are) "Come hither, Ye All-Gods", "Over the strewn grass" [2]

[1] RV II 41 13 [2] RV VI 52 17

9 Or of the two the first isti is destined for Agni

As to the second, cf sutra 12

10. (As in this case the offerings to Agni Pavamana, Agni Pavaka and Suci fall out) he should offer oblations of sacrificial butter to the deities of Agni's forms He should offer, before and after the offerings of the sacrificial cake, oblations of clarified butter to the deities of the two forms (of Agni), viz to Agni Pavamana, to Agni Pavaka and to Agni Suci.[1]

[1] Only Ap V 21 5 has something similar

11 (For the oblations to Agni Svistakrt of this sacrifice mentioned in sutra 9 the inviting and offering verses are) "With all fires together, O Agni",[1] "O Agni, together with all fires" [2]

[1] RV I 26 13 [2] RV III 24 4

12 The second[1] is destined for Aditi

Cf sūtra 9 SB II 2 1 22 agrees with sūtras 9 and 12

13 This rite is a modification of the sacrifice on the day of new moon

Cf I 15 13

14 Of the istis to be performed (at this occasion) by a carpenter, during a period of three days, those destined for the deities of the forms of Agni should on each subsequent day be performed for one of the forms (first day to Agni Pavamāna, second day to Agni Pāvaka, third day to Agni Suci), during a subsequent period of three days the same offerings are to be made, but now each of these is followed by an isti to Visnu during a subsequent period of three days these same to Agni and Visnu but now followed by a third to Aditi The tenth (i e that of the tenth day) is the unchanged isti to Agni [2]

[1] The taksa and rathakara is according to MS and KS (see note on Āp transl V 3 14) one of whom food may be eaten

[2] The entire arrangement is peculiar to our sutra

15 At all these istis the offering of the sacrificial substance (the pradhana part I 16 3) is performed whispering

Cf KB I 1 end

16 And the number of enkindling verses is fifteen

17 Seventeen for the isti for Aditi

18 22 The sacrificial fees (i e the cows to be presented to the priests) are 24 or 12 or 6 a horse, a piece of gold of 100 manas a chariot, a garment and goats

Cf TB II 2 2 3ff Āp V 20 7ff KB I 1 end (twelve cows)

23 25 During a period of twelve days (after the establishment of his fires) he (the sacrificer) should himself offer the agnihotra (not his adhvaryu) and he should (only) speak the truth [1] and bestow gifts on his guests

Cf Āp V 22 13 23 3 (Satyayana Brahmana)

[1] Āp V 25 3 (based on TB)

26 He who has established his sacred fires should during his vrata, not partake of meat, if he has not first performed an animal sacrifice nor if he has not (already) performed the sacrifice of new fruits should he partake of the fruits of the new herbs

Vrata is not clear Cf Āp V 25 29 Cf also Baudh II 20 beg

II 4

ANVARAMBHANIYA ISTI

1 The anvarambhaniya isti (initiatory ceremony) precedes the (first) performance of the sacrifices on the days of full- and new moon

Cf TS III 5 1 Āp V 23 4ff

2 It consists of a sacrificial cake for Agni and Visnu, (a mess of boiled rice) for Sarasvati and (a sacrificial cake) for Sarasvat

3-5 (The inviting- and offering verses for the first havis are) "O Agni and Visnu, this is your mighty grandeur Protect ye the secret names of ghee In every house your praise is coming May your tongue come forth to the ghee , "O Agni and Visnu, great is your dear abode ye accept the ghee rejoicing in its secrets In every house you are bringing seven treasures May your tongue come unto the ghee '

(For the second havis) "The bright Sarasvati ,' "Sarasvati, accept these' [2]

(For the third havis) 'We call Sarasvat ,' "He has grown" [4]

RV I 3 10 [2] RV VII 95 5 [3] RV VII 96 4 [4] RV VII 95 3

6 According to some (ritualistic authorities) (it consists) of five offerings (In this case are added, one sacrificial cake) for Agni Bhagin and (another) for Agni Vratapati

[1] No Brahmana or Sūtra is known where these five offerings are said to constitute the anvarambhaniya

7, 8 (In this case the inviting and offering verses for Agni Bhagin are) "Thou Agni glory" [1] and "Come thou as fortune to us" [2]

(For Agni Vratapati) ' Thou art the upholder of observances ',[3] and "When we transgress your laws" [4]

RV VII 15 12 [2] RV VI 13 2 [3] RV VIII 11 1 [4] RV X 2 4

9 (This rite is) a modification of the sacrifice (on the day) of full moon [1]

[1] Cf I 10 12

10 A milch cow is the sacrificial fee

II 5

RE ESTABLISHMENT OF THE FIRES (PUNARĀDHEYA)

1 The renewed establishment of the sacred fires (is undertaken), in view of a special wish (to be fulfilled), for one who has had a mishap

[1] *ajānānasya* 'for one who does not know' According to the comm it means "for one who has had a mishap"

2 When he is about to remove (his fires before undertaking the establishment), one (sacrificial cake would be offered) to Agni and (another) to Agni Vaisvanara

Cf TS II 2 5 5 6

3 (The inviting- and offering verses for the havis destined for Agni Vaisvanara are) "May Agni Vaisvanara come to our help from afar May he come to our praises", "Desired in the sky, desired on earth '

RV I 98 2

4 The time for re establishing (the fires) is the middle of the rainy season

5 And the moon should be stationed in the Punarvasu

6 Or it may be the new moon day which follows the full moon in the Asadhas

This is based on KB I 3

7 The time is mid day

Agrees with SB II 2 3 9

8 The sacrificial cake for Agni is prepared on five kapalas

[1] This is mentioned here probably for the sake of completeness, because it is found in the Brahmana I 8 1f (SB II 2 3 14)

9 The enkindling verses are fifteen in number

10, 11 The word *agni* is changed in the three fore offerings (in the following manner) *tanunapad agnim, ido agnina, barhir agnih*

[1] Instead of *tanunapād agne ido agna barhir agne* (see I 7 20 4 5) Cf SB II 2 3 19

12 (The inviting verse for) the first butter portion contains a reference to the slaying of a foe

See I 8 1 This rests on Brahmana I 4

13 Or (it is dedicated) to Agni Buddhimat (The verse then is) "Awake Agni with praise" [1]

¹ RV V 14 1

14 (The inviting-verse for) the second butter portion (is dedicated) to Agni Pavamana (The verse is) 'O Agni, purify the lives'' ¹

¹ RV IX 6 19 The alternatives of sūtras 13 14 rest on the Brahmana

15 Or to Agni Indumat (The verse is) "Come hither, I will speak" ¹

RV VI 16 16 With sūtras 14 15 cf SB II 2 3 20

16 Or to Agni Retasvat (The verse is) "Agni, the head" ¹

¹ RV VIII 44 16

17 The offering-verse (of the butter portions) is in accordance with the precept ¹

If, for example Agni Pavamana is addressed the offering verse should be *juṣā̆ ro agnih pavamāno* etc Cf I 8 ⁷

18 (Of the four verses which begin) "Agni, thee today as a horse"¹ the first and the third are the inviting and offering verses for the sacrificial substance (the pradhana part), the second and the fourth for the sacrifice to Agni Svistakrt ²

¹ RV IV 10 1'4

² Cf KB I 5 beg They are intertwined"

19 (The inviting formulas for the after offerings are) "The divine Barhis (may accept the offering) for Agni's obtainment of abundant gift", "The divine Narasamsa (may accept the offering) for abundant obtainment in Agni of abundant gift' (The third remains unchanged)

Cf I 13 1 2

20 The word *agni* (in its different case forms) in the first four fore-offerings¹ and in the two (first) after-offerings² is called *vibhaktayah* ("case forms" or "discriminations")

¹ But see above sūtra 10 ² Cf the preceeding sūtra

21 These¹ are spoken in whispers

¹ It is not certain whether only these vibhaktis are whispered or the formulas in which they occur

22 Likewise (the inviting verse of) the second butter-portion

23 And (the verses for) the sacrificial substance (the pradhana)

24 Or the whole together with the two first after offerings

25 Or (all is whispered) to the end of (the sacrifice of) the sacrificial substance

26 Or alone (the verses accompanying the sacrifice of) the sacrificial substance

For sūtras 21 25 cf. KB I.5 The last after-offering is performed loudly, the whispering is made probably in order that the other deities for whom the normal sacrifice is destined, may not hear that they have come short, as they are replaced by Agni. For a parallel see the upahavya ekaha Baudh XVIII 26 29

27 Sacrificial fees are an old wrapper which has been resewn, an old chariot, which has been repaired, a draught-ox or (a piece of) gold [1]

[1] KB I 5, 'because it is a re establishment' Keith's translation is wrong Cf TS I 5 2 4

28 To Aditi a second (sacrifice is brought).

This is peculiar to the KB (I 5 end), but it rests on the adheya rite

29. (This rite is) a modification of the (sacrifice on the day of) new-moon

Cf I 16 13

30 Or to Agni and Varuna

31 (In this case the inviting- and offering-verses are). "Be, O Agni, nearest to us",[1] "Do thou, O Agni, appease the wrath of Varuna" [2]

[1] RV IV 1 5 [2] RV IV 1 4

II 6

AGNIHOTRA

1 In the evening and the morning he performs the agnihotra

2, 3 Before the shadows become mixed up (disappear), he takes (at evening) the Ahavanīya fire from the Garhapatya (he takes from the Garhapatya a flaming piece of wood), (in the morning, at the moment) when the night is going to end (at the first daybreak)

4 One who has reached the highest state of welfare has only to set the Ahavanīya fire ablaze

5 Those who are considered as having reached the highest state of welfare are a learned brahmana, a gramani and a ksatriya [1]

[1] See TS II 5 4.4 These should not allow the Āhavanīya to be extinguished. Cf Āp VI 2 12

6, 7 (He takes out the fire with these two verses) 'Thou being taken out, free me from the evil deed which knowingly and unknowingly I have done Whichever sin we have committed during this day, from all that, thou having been taken out, pro tect me" "I pour out an oblation of nectar, the fire, upon the immortal earth to gain freedom from premature death By it may I gain the endless world, which Prajapati has been the first to gain" [1]

[1] These verses occur in other sūtras with variants

8 (While taking out the fire) in the morning (he makes) the modification (in the first verse replacing "during this day by) "during this night"

9 11 Having wiped round (the fires with his moistened right hand) he sprinkles, before pouring out the libations, water three times around each of the fires (with the formula) "With the right I sprinkle round thee, the true (this in the evening) In the morning (the formula is) "With the true I sprinkle round thee the right

12 With (the formula) "Thou art the continuity of the sacri fice, for the continuity of the sacrifice I pour thee out (he pours) a continuous stream of water from the Garhapatya up to the Aha vaniya

13 (With the verse) "Stretching the thread , (he performs the same act) when a wild beast has passed between (the two fires) [2]

RV X 53 6 [2] This rests on AB VII 12 3

II 7

1, 2 Immediately after sunset he pours out (the evening liba tion), or at the moment when the first star becomes visible

3, 4 At the time of sun-rise (he pours out the morning liba tion), when it has dawned or (immediately) after sunrise

Cf KB II 9

5 But he should make up his mind beforehand as to the time (of libation)

6 In case of transgression of this (time), a prayascitta (should

be performed).'

' The prayaścitta is detailed in the next two sūtras.

7. After he has poured out (the milk into the offering-spoon) he should retain his breath as long as possible and then pour out the milk over which the sun has risen (i.e. in case he has neglected the exact time of sunrise). Thereupon he should give (to the adhvaryu) a choice object and speak over (the libation) the word *bhūḥ*.

8. Or, he should not make the libation (with milk), but remove the Āhavanīya fire, and bring forward (out of the Gārhapatya) another Āhavanīya, and therein perform the agnihotra.

Cf. Āp. IX.7.3 5.

9. The sacrificial substances for the agnihotra are · fresh milk, rice-gruel, sour coagulated milk (*dadhi*) or liquefied butter.

10. If he takes the sour coagulated milk, he does not put it on the fire

11 If he uses the liquefied butter, he does not pour water upon it,' but

' Cf II 8 10

12 having put two young shoots of darbha-grass on it, he pours out' (parts of) the liquified butter (into the spoon for offering) ²

' Cf II 8 16 ² With sūtras 9 12 cf Āp. VI.15.1,5,6

13, 14. The sacrificer, standing behind the Dakṣināgni with his face turned to the west, reverently addresses the sun at evening with the formula "O True One, I will bring to thee the Ṛta as sacrificial fee", at morning he addresses (turned to the east) the Āhavanīya with the formula "O Ṛta, I will bring thee as sacrificial fee to the True" '

' This upasthāna occurs only in our Sūtra

15 The sacrificer goes to the north of the Dakṣiṇāgni.

16. His seat is south-west of the Āhavanīya.

17. In the same manner that of the wife of the sacrificer (south-west) of the Gārhapatya '

' These three prescripts are general and are not restricted to the agnihotra.

18. He sips water with (the formulas) "Rain art thou (*vṛṣṭi*), cut off (*vṛśca*) my bad luck", "knowledge' art thou (*vidyā*), destroy (*vidhya*)² my bad luck",

[1] The usual tradition of this mantra is *vidyud asi*
[2] etymologiae causae *vidhya*

19 and retains his breath

II 8

1 At the southern side (of the vihara)[1] they admit (the calf to its cow which gives milk) for the agnihotra

Cf Ap VI 3 8 10

2 And they should not pass between (the cow and the vihara)

3 He should not let a sudra milk (the cow)

4, 5 At evening he mutters (during the act of milking) the (formula) "Give milk for Agni, for the Gods", at morning "Give milk for Surya, for the Gods

6 At evening and morning he mutters (during the same act) (the formula) "O hunger and thirst, through the female, for sooth, they repel the female through the female I repel both of you[2] through the agnihotra cow,[3] through the calf, through the male '[4]

[1] Through (the milk of) the cow
[2] Hunger (*a anāyā*) and thirst (*pipasā*)
[3] Or is *agnihotryā*(?) the genet ve ?
[4] This mantra (not recorded in the Concordance) occurs only in our Sutra

7 If the cow has a female calf, (then he changes the mantra at the end) through the Anvaharyapacana (the Daksinagni) the male '

The purport of this change is not clear

8 With (the formula) "Ye welfare bringing ones, bring us welfare , he separates by means of the stirring stick (some) glowing coals, in a northerly direction out of the Garhapatya and puts on (these) (the mill) in the (earthen) caldron (for boiling the agnihotra milk) with the formula of hunger and thirst (the finishing words of the formula are now) replaced by ' through the Garhapatya, the male

Read *agnihotra sthālyām* and combine it with *adhiśrayati* cf II 8 16

9 With (the formula) "I look down upon thee with the eye of Agni", he illumines it after having enkindled a fuel stick (which he holds over the milk)

10 With (the formula) "The waters (may come) together with the pith of the herbs" he pours, by means of the sruva, water upon (the boiling milk)

11. Having heated it he again, but now without formula, holds the burning stick above (the milk)

12, 13 He removes (the vessel from the coals) in a northern direction three times putting it down, without making a break, as it were [1]

[1] *anucchindan*, he shoves the vessel, without lifting it the same as *vartma kurvan* of other texts

14 With (the formula) "Homage to the Gods" he touches the coals at the southern side

15 With (the formula) "For welfare thou", he shoves back carefully (all the coals into the fire)

16 Having heated the dipping spoon (*sruva*) and the offering spoon (*sruc* = *juhu*) (by holding them over the fire) he pours the milk (from the vessel) by means of the *sruc* with the formula of hunger and thirst (The finishing words are now) replaced by "by means of the sruva, the male" [1]

[1] We have taken the word *srucā* with *unnayati* But we expect *sruveṇa*

17, 18 This is done three or four times at each spoon full the mantra is repeated

19 When (the milk) has been poured out he touches the offering spoon

20, 21 At evening he mutters (at this moment) (the formula) "Allied with the Gods who come at evening", at morning "Allied with the Gods who come at morning"

22 He now deposits the offering spoon (filled with the milk) to the north of the Garhapatya, seizes a kindling stick a span in measure, of palasa-wood and the offering-spoon (over which he holds the kindling stick) moves both right over the Garhapatya, puts down (the spoon) and behind the Ahavaniya on kusa grass pointing northward, and lays the kindling stick on the (Ahavaniya fire), with the (formula) of hunger and thirst, (the finishing

words are now) replaced by "by the kindling stick, the Ahavaniya, the male'

23 Passing over two finger breadths of the kindling stick he pours over it (the libation)

The words are from the Brahmana II 2 Cf Ap VII 10 4 He should pour out the libation not on the end or the fore part of the stick but at a distance of two finger breadths from the root part On a distance of two finger breadths from the mouth (the lips), food is placed", says the Brahmana

II 9

1, 2 At evening (he pours out the libation) with (the formula) "Agni is light light is Agni, svaha", at morning "Sun is light, light is Sun, svaha .

3 At libations, where no vasat is enjoined, he bends his right knee

This rule prevails when the word *svaha* accompanies the pouring out and not the word *vasat* (as in the sacrifice of Soma) See e g, Ap XXIV 3 4 9)

4 Having put down[1] the offering spoon (near and behind the Ahavaniya) he pours out without formula the second libation, without bringing it in contact (with the former), the quantity which is now poured must be greater[2] than that of the first (libation)

Putting down for the first time II 8 12 for the second II 8 22 and for the third at this occasion is in accordance with the Brahmana II 2 beg

[2] Cf Ap VI 11 1 (TB and MS)

5 In the offering spoon he should retain the greater part

[1] Cf II 9 14

6 Having touched the coals with the base of the offering spoon, and having twice raised the spoon in a northerly direction,[1] he puts it down near (the Ahavaniya)

[1] To please the God Rudra who dwells in the north (see the Brahmana II 2)

7 After the first oblation the sacrificer exhales with (the formula) "The out-breathing has gone to the world of Heaven, in the won I win, (may there be) no fear for me from want of room,

from want of sons, from want of cattle"

8 After the second oblation he inhales with (the formula) 'The in breathing has come to the body, in the won I win, (may there be) no fear for me from want of room, from want of sons, from want of cattle' [1]

[1] So *avaniti* = *apaniti* The mantras occur only in this Sūtra

9 (After both oblations he mutters) "The prayer of the sacrifice, which is fulfilled, that (prayer) may be fulfilled for me"

10, 11 To the north of the place where the two oblations have been poured out, at evening he cleanses the spoon twice in a western direction, at morning, to the south, upwards

12 13 The first cleanings he smears on kusa grass, thinking "The herbs I delight", the last cleaning he puts down, to the south, having stretched his right hand on the ground with the palm upwards, thinking "The fathers I delight'

14 By means of his forefingers having twice partaken (of the rest in the spoon) noisily,[1] he turns round to north, partakes of (what is left over) from the spoon, of which he holds the handle to the east then turns round the spoon so that its handle is turned to the west heats it out, washes it, stops watering, pours out some water to the north east and raises the spoon in a north easterly direction

[1] *upabdimat* smacking his lips etc In the other texts nothing of this kind is prescribed rather the contrary Ap VI 11 4b *asabdam kurvan*, Vaikh *acukkāram*

15 This is the rite in case the sacrifice of agnihotra is performed in one fire (the Ahavaniya)

16 If however, he performs it in all the fires[1] he puts down the spoon to the north of the Garhapatya

[1] Cf KB II 3 seq

II 10

1 (he pours out libation) in the Garhapatya (with the full formulas) 'May the Lord of Welfare grant here welfare, may Prajapati generate progeny To Agni, the rich, the cattle pos

sessor, the lord of welfare, svaha' (1), "To Agni, the lord of the house, svaha" (2) "To Agni, svaha" (3), and a fourth without mantra (4)

2 In the Daksinagni with (the verse and the formulas) "Of Savitr this glorious, Bhuh! Voice! More and more may fall to my share, svaha" (1)[1] "Light of the God may we obtain Bhuvah! Breath! More and more may fall to my share, svaha" (2) "Who may inspire our prayers, Svah! Name! May everything fall to my share, svaha"(3) And a fourth with the formula "To Agni, the giver of food, the lord of food, svaha" (4)

[1] See RV IV 62 10

3, 4 If he is desirous of obtaining priestly lustre, then with the great utterances (*bhuh*, *bhuvah*, *svah*) he performs three oblations[1] The fourth remains unchanged

[1] For sutras 1 3 cf Ap VI 13 1 10 Katy IV 14 22 25, Vait VII 15 19 None of these agrees precisely with our Sūtra

5 The water in the offering-spoon he divides into three parts one third he pours out into the vessel of the agnihotra, one third behind the Garhapatya, and one third into the folded hands of the wife of the sacrificer[1]

[1] For the rest of the water see II 9 14 We do not find any parallel for this prescript

6 Having heated the offering spoon he puts it down

II 11

AGNYUPASTHANA DURING THE AGNYADHEYA

1 Acts pertaining to the sacrificer are performed on the southern side (of the vihara)

2 He mutters (standing before the Ahavaniya and addressing this fire) the (verses) "Entering upon the worship", "This Agni, the lord of booty", 'You two, Indra and Agni", 'This is thy natural womb", "This here, in accordance with this ancient splendour"[1] of these six verses the first and the last thrice[2]

[1] Here begins the solemn approaching (*upasthāna*) of the fires after the agnihotra

[2] The verses are RV I 74 1 VIII 75 4 VI 60 13, III 29 10 IV 7 1 IX

o[1] With the exception of one verse (the second), they agree with the verses prescribed in the Yajurveda

[2] That the first and last are repeated thrice is only found here

3 (Thereafter the following formulas and verses) "Agni, thou art the giver of long life, give me long life" "Agni, thou art the giver of vigour, give me vigour", "Agni, thou art the protector of the body, protect my body" "O Agni, what is deficient (or defective) in my body, make up that", 'Kindling, we enkindle thee, the brilliant one, for a hundred winters we the vigorous —thee the invigorating, we the strong —thee the giver of strength we the uninjured —thee the uninjurable injurer of enemies"[1]

All agrees with the SB with minor differences

4 Thrice (he mutters the formula) "O thou, rich in lights, may I safely reach thine end"

[1] It agrees with the Yajurveda

5 (Thereafter) while seated (he mutters the formula) "Thou, O Agni, hast attained to Surya's lustre, to the praises of the Rsis, to the favourite abode May I attain long life, vigour, offspring, the favourite abode, the increase of wealth"

Here Satyasadha has some additions

6 Then he approaches the cow (which has been milked for the agnihotra) with (the formulas) "Ye are water, may I share your water Ye are greatness, may I share your greatness, Ye are strength, may I have your strength, Ye are increase of wealth, may I have your increase of wealth Ye rich ones, stay in this seat, in this place, in this fold, in this homestead, in this blessing, in the resting place Stay here, go not hence"

II 12

1 With (the formula) "Motley thou art, of all colours, come to me with strength (i e with food), with possession of cattle" he touches her (the cow's) forehead

The mantra agrees with VS and SB

2 With the tristich beginning "We approach thee, Agni" and with the dvipada tristich "O Agni, be nigh unto", he addresses the Garhapatya

3 He (again) approaches the cow with (the formula) "O Ida, come hither, O Aditi, come hither O Sunrta, come hither'

4 With (the formula) 'Come hither, ye much desired one (Let there be) for me the fulfilment of wishes from you",' he touches the calf's forehead

Nearly identical with VS and SB -

5 With the tristich (beginning) "Make sweet voiced the Soma presser', he addresses the Daksinagni from the north

[1] RV I 18 1 3 as SB and VS

6 Having muttered the Mahitra hymn between the Garhapatya and the Ahavaniya, he addresses the Ahavaniya (as follows)

RV X 185 beginning mahi tr am avo'stu

7 The verses 'That desirable light of Savitr " At no time, O Indra, art thou barren and May thine unapproachable chariot encircle us", this (last verse) he repeats thrice [2]

[1] RV III 62 10 VIII 51 7, IV 98 [2] Thus only in SB

8 If, however, he performs the sacrifice (of agnihotra) in all the (fires), he puts on each of the fires three kindling sticks each time with the great utterances (*bhuh*, *bhuvah*, *svah*), or if he sacrifices only in one fire, then in the Ahavaniya

Cf II 9 16

9 With (the formula) "Thou art the thread of the Gods, I take hold of thee, may I not be severed from thee', he touches the (glowing) coals to the south of the Ahavaniya

10 11 With (the formulas) '*Stretched art thou, a thread art* thou, unite me with offspring cattle, welfare, the possession of many children, of valiant sons Thou art the thread of men take hold of me, mayest thou not be severed from me, so and so" in place of so and so he utters the name of his eldest son or that of as many sons as he possesses, if he has no sons he utters his own name

II 13

1 Now (the manner of approaching the fires and paying reverence to them) in the morning

2 He addresses the Ahavaniya with (the formulas) *bhuh bhuvah, svah* May I be abounding in offspring May I be prosperous May I be rich in men May there be safety for thee, safety for us With the mind I approach (and revere) thee I approach earth and heaven" '

The formulas are partly similar to those in SB or VS and are partly new

3 Standing at the same place he addresses the other two fires

4 The Garhapatya, with (the formulas) "May there be safety for thee, safety for us With the voice I approach thee I approach offspring and cattle

5 The Daksinagni, with (the formulas) ' May there be safety for thee, safety for us With exhalation I approach thee I approach through breathing and long life"

6 All (the fires he addresses) with (the formulas) ' May there be safety for thee safety for us With desire I address thee I approach wealth and welfare '

7 The rest (of the rite) starting from the putting on of the kindling sticks up to the completion of the vow is the same (from II 12 8 12)

8 Or (instead) he may address the (fires only at morning) as at morning and evening

9 Or the morning (agnihotra) is devoid of this rite of approaching (and revering the fires)

The SB II 4 1 1 allows the shorter upasthana as described in II 13 2 for the morning Cf Ap VI 19 7 That the upasthana should take place only at evening is the opinion of the Taittiriyas (Ap VI 19 7)

II 14

PRAVATSYAD UPASTHANA

(Homage paid to the fires by a sacrificer going on a journey)

1 If (the sacrificer) is going out on a journey (for two or more

days) he looks at the fires with (the formula). "May there be safety for you, safety for us.[1]

[1] The formula (slightly different) and its use is the same as in AB VII.12 8 end.

2. (Then he looks) at the Gārhapatya with (the formulas): "O friendly one, protect my offspring. Protect me from the danger that accrues from men".

3. (He looks) at the Dakṣiṇāgni with (the formulas). "O flickering one, protect my food. Protect me from danger that accrues from the Fathers".

4. Having gone to the north of this (fire) he addresses the Āhavanīya with (the formulas): "Thou praiseworthy one, protect my cattle, protect me from the danger that accrues from the Gods".

5. With the words "Food, Food", he takes (the first) three steps[1] and restrains his voice as long as he is in the vicinity.[2]

[1] Precise meaning of *abhyuddhṛtya* is doubtful According to the PW it means 'to take out'. There is no parallel for this in other texts. See note 2 on IV 2

[2] आ सकाशात् 'little up to the vicinity, in the vicinity' PW. and MW. 'as far as, up to (the fire)'. This does not suit the context Cf Hir. and Vārāha *sak ise 'gnīnām vācam yacchaty (asakāse visṛjate)*

6. As long as he is away from home, he should (at evening and morning) mutter (only) that part of the agnyupasthāna, the aim of which is unfailing[1]

[1] *anvṛthalupta, e g*, the mantras for addressing the cow and the calf (II 11 6 12 and II 12 3 4) will be excluded.

7. At a junction (a day of full-moon and new-moon), (he mutters that part of the mantras) which are incumbent on him (of which the aim is unfailing)

8. For the cause (of performing these rites) is not gone.

9. Or (instead of muttering the formulas of the upasthāna), he may at both the twilights —having rinsed his mouth and constrained his speech, and then having once more rinsed his mouth —let free (his speech) by (uttering) the great utterances (*bhūḥ, bhuvaḥ, svaḥ*)

10. On returning from his journey, he should (restrain his speech when he has come) within sight of the fires

II 15

1 In the same manner he looks (at the fires)
a- II 11 7

2 (He addresses) the Ahavaniya with (the following verse and formulas) ' We have approached thee, the most victorious, the most liberal dispenser of goods O Agni, sovereign lord, bestow on us lustre and strength Praiseworthy one, thou hast protected my cattle still protect them for me Thou hast protected me from danger that comes from the Gods, protect me from that still '

3 The gathering of grass (which may have fallen on or around the hearths) and the putting on of fuel (takes place) at all the fires
Cf SB II 4 1 9

4 (He addresses) the Dakshinagni with (the following verse and formulas) ' This fire of loose earth is full of riches, increasing welfare O Agni of loose earth, bestow on us lustre and strength O fuel-bring one, thou has protected my food still protect it for me Thou hast protected me from danger that comes from the Fathers protect me from that still"

5 (He addresses) the Garhapatya with "This fire is the lord of the house because of its being the Garhapatya, the most liberal dispenser of goods to our offspring O Agni, lord of the house, bestow on us lustre and strength O friendly one, thou hast protected my offspring still protect it for me Thou hast protected me from danger coming from men, protect me from that still

6 7 Passing between the fires, he goes on his journey and in the same way he is freed (from observing rules of restraining speech, etc)

Tyaveto gnin The accusative is striking Moreover we expect the dual agni

II 16

1 An oblation to Vastospati (=Rudra) (should be performed) when they go forth (from their dwelling) for good (or) for a period of ten days at least

IS III 4 10 2 *yat i da o ita grayati* (Ap VI 28 5 6)

2 When the right (bullock) of the cart (used at the sacrifices and containing the rice, etc) has been harnessed and the possessions have been deposited in this cart[2] he recites as inviting verse to the sacrifice for Vastospati) 'O Vastospati accept and as offering-verse "O Vastospati may we be thy comrades

the *ag ustham anah* or *alatam* see e g Ap I 17 5

[2] *ujohyi c taiam* the com n explains *aropya vittam* It is doubtful whether civara can have this meaning Could the meaning be the strap the thong (having inserted the strap ?)

[3] RV VII 54 1 3

3 And after the sacrifice he should leave behind what had not been deposited in the cart

[1] This means the same as *na l i ia i a wal aitav u* of MS See Ap VI 28 3

II 17

1 If he takes up the fires (either into the fire drill, or mystically into his own person) he warms his hands at the Garhapatya and touches (with them) his sense organs with (the formula) 'Come, enter my sense organs[2]

Eyes ears nose mouth

[2] The mantra occurs only here and in the Jaimin ya Grhyasutra We expect for good Vedic Sanskrit *el i pra an ma arol a*

2 every time once with the mantras and each time twice silently

3 Or (instead of his hands) he warms the fire drill with (the verse) This is thy place of origin ,

RV III 29 10

4 each time once with the mantra, each time twice silently

5 In the same way he takes up the fire from the Ahavaniya

6 From an Ahavaniya fire which is constantly kept up, he takes it up into another (fire drill)

Cf II 6 4

7 Before sunset the churning (of the fire out of the fire drill) takes place

8 Having made (the fire) redescend out of himself into the fire drill (with the verse) Redescend O Jatavedas carry thou

again, knowingly, our offerings to the Gods. Bestow on us long life, offspring, wealth. Uninjured shine in our dwelling", he performs the churning.

9. Or (instead of into the fire-drill) he makes it descend into the ordinary fire.

III,1

SPECIAL ISTIS CONNECTED WITH NEW AND FULL MOON SACRIFICES

ISTI TO INDRA VIMRDH

1 When the sacrifice of full moon has come to an end, a sacrifice for Indra vimrdh (takes place)

Cf Ap III 15 1, KB IV 1

2 This rite is a modification of the sacrifice at new moon

Cf I 16 13

3 (The inviting and offering-verses are) "For rule, O Indra, wast thou born", 'Like a dread beast"

' RV X 180 3, 2

4 For (the oblation to) Agni Svistakrt (they are) "An enjoy able household-guest', "Agni, be bold unto great good fortune' '

RV V 4 5, V 28 3

5 When the sacrifice of new-moon has come to an end a sacrifice for Aditi (takes place)

Cf KB IV 1, and SB XI 1 3 1

6 This rite is a modification of the sacrifice of new moon

Cf I 16 13

7 The inviting- and offering verses for the oblation to Agni Svistakrt at this sacrifice are the same as those for the sacrifice to Indra vimrdh

III 1 4

8 And (both these istis are to be performed) as long as he lives

Just as the sacrifice of full and new moon

9 They are practised up to the end (of his life)

prayoga antat If this is the meaning what is the difference from sutra 4 ?

III 2

ABHYUDITESTI

1 If (the moment) of junction has not come and the sacri

fice of new moon has commenced,' the sacrifice for one on whom the moon has risen (abhyuditesti) (takes place).

If the sacrifice of new moon has begun before the proper time of junction (in case the day of new moon) KB IV.2, cf SB XI 1 4 Ap IX 4 7 8

2 (It consists of oblations) to Agni the giver, to Indra the bestower, to Visnu Śipivista

3 If, at the moment when (the material for the oblation) has been taken out, he perceives it (viz., that the proper time for the sacrifice has not yet come), he should divide these (rice portions destined for the deities already mentioned).'

' This seems to mean that if he perceives that the moon is still visible before he has taken out the material for the oblation, one single sacrifice in one paradigma for the three deities must be performed, otherwise, they are separately offered(?) Cf Katy XXV 4 40

4 (The inviting- and offering verses for the sacrifice for Agni the giver, are) "O Agni, give", "Give us of the great"'

' RV III 24 5 and II 2 7

5 (The verses for the sacrifice for Indra the bestower are) "Thousands and hundreds of cows", "Bring thou hither"'

RV IV 32 18 and III 36 9 The verses for the sacrifice to Visnu Sipivista are not given probably because these are only two in the whole RV They are according to the comm RV VII 100 6 and VII 99 7)

6 This rite is a modification of the sacrifice of new-moon'

See I 16 13

7 A bow with three arrows is the sacrificial fee'

KB IV 2 *tisrdhanvam daksina* cf also SB XI 1 5 10 (relating to the sacrifice described in kh 3)

8 The sacrifice on the day of new moon (then takes place) at (its due) time

9 There is no repetition of the pindapitryajña

Which follows immediately after the sacrifice of new moon, but now has already been performed as supposed by sūtra 1)

III 3

ABHYUDDRŚTESTI

1 If the (moment of) junction has passed and the sacrifice

of new-moon has commenced, the sacrifice for one for whom the moon has become visible[1] (*abhyuddiṣṭeṣṭi*) (takes place)

[1] *abhyuddraṣṭeṣṭi* must be corrupt for *abhyuddṛṣṭeṣṭi*, *abhyuddṛṣṭa* of SB. XI.1 5 11, and Katy. XXV 4.46

2. (It consists of the following oblations) · "To Agni, the path-maker, to Indra the slayer of Vṛtra and to (Agni) Vaiśvanara KB IV 3 and SB. XI 1 5

3-5. (The inviting- and offering-verses are · for the sacrifice to Agni the pathmaker): "For thou knowest the worshipper", "We have approached the path of the Gods" (For the sacrifice to Indra, the slayer of Vṛtra). "For the slaying of Vṛtra", "We are surrounded by the Danus" (For the sacrifice to Vaisvanara) · "The righteous Vaiśvanara, lord of right and of light, the immortal splendour[1] we seek", "The nave of the sacrifices".[2]

[1] All the other recensions have not *bhānum* but *gharmam*

[2] The verses are RV VI 16 3, X 2 3 III 37 1, III 30 8, VI.7.2.

6. This rite is a modification of the sacrifice of new-moon.[1]

[1] See I.16 13

7 A staff and a pair of sandals are the sacrificial fee.[1]

[1] KB IV 3 and cf SB XI I 5 11.

8. When it has come to an end, the sacrifice of new-moon (takes place).

9. This is no repetition of the piṇḍapitryajña.

III.4

PRAYASCITTIS FOR AGNYADHEYA, ETC

1. For Agni who is provided of fire (he performs a sacrifice), when to his fire another fire is brought over.[1]

[1] When the adhvaryu, whilst the Āhavanīya of a preceeding sacrifice is still flaming, brings new fire out of the Garhapatya to the Āhavanīya Cf. *agnimate* MS I 88 128 7ff, *agnivate* TS. II 2 4 6, Āp. IX 10 11, AB VII 6 1

2. To Agni the pathmaker. when between the fires ready for a sacrifice (the vihara) a carriage has passed,[1] and when the time for the regular rites has been transgressed.[2]

[1] Cf. Āp IX 10.17 (TB.). [2] Cf AB VII 8 3

3. To (Agni) Vīti, when his fires come in contact[1]

¹ Cf AB VII 6 2

4 To (Agni) the separator,¹ if (they have come in contact) with unhallowed fire (fire of the village)

Cf AB VII 6 3.

5 To (Agni) the despoiler, if (they have come in contact) with forest fire

Cf AB VII 7 1

6 To (Agni) the pure, if (they have come in contact) with a fire for burning a corpse¹

¹ Cf AB VII 7 3

7 To Agni who resides in the waters, if (they have come in contact) with a fire occasioned by lightening

Cf AB VII 7 2

8 If there is multitude of illness, (he should sacrifice) to Rudra

9 If he is going to undertake a journey, to Pusan the path-maker

10 A (sacrifice) which gratifies every wish is offered to Agni Kama

11 One to (Agni) lord of observances, if he goes from home at the time,¹ when he is engaged in a religious observance or if he has acted against his religious observance

Reading *vratyavelāyām*, an accusative seems inexplicable It must be equivalent to upavasatha cf AB VII 7 2

12 To (Agni) the supporter of observances, if he weeps (during the time of religious observance)

Cf AB VII 8 1

13 If his house burns down, to (Agni) the patient (?)¹

Cf TS II 2 2 5; Ap IX 3 17

14 To the Maruts, if his wife has given birth to twins

Cf AB VII 9 8

III 5

1 (The inviting- and offering verses for the sacrifices described in the preceeding chapter are For the isti to Agni provided with fire, III.4 1) "We call again and again with our callings", "Agni is kindled by Agni"¹

¹ RV I 12 2 and 6 AB differs partly

(1a For the isti to Agni Pathikrt III 4 2 cf III 3 3)

2 (For the isti to Agni Viti, III 4 3) 'Agni come to the feast (viti)', "He who Agni to the feast of the Gods

RV VI 16 10 I 12 9=AB VII 6 2

3 (For the isti to Agni the separator, III 4 4) "How hast thou, O Agni our praise" "Thee, O Agni, the tribes of men praise' '

' RV VII 8 3 V 8 3 partly=AB VII 6 3

4 (For the isti to Agni the despoiler, III 4 5) "In our cattle fray' "Do not as in the great contest' '

RV VIII 75 11 and 12 identical with AB VII 7 1 32 456

(4a For the isti to Agni the pure, III 4 6 cf II 2 10)

5 (For the isti to Agni who resides in the waters, III 4 7) 'In the waters, O Agni, in thy seat, "The great one has increased in the wide

' RV VIII 43 9, III 1 11 partly=AB VI 7 2

6 (For the isti to Rudra III 4 8) "What shall we say to Rudra", "May we attain thy good will' '

RV I 43 1 I 114 3

7 (For the isti to Pusan the path maker, III 4 9) "We have, O Pusan, pathmaker, "Of path on path" '

RV VI 53 1 VI 49 8

8 (For the isti to Agni Kama III 4 10) "Agni, as Kama, in distant domains rules the one universal ruler, over what has been and is to be "May we win our wish, O Agni

' First verse AV VI 36 3 second RV VI 5 7

(8a For the isti to Agni, lord of observances, III 4 11 see II 4 8)

9 (For the isti to Agni the supporter of observances III 4 12) 'Thou, Agni supporter of observances, being pure, convey, O Agni, the Gods hither unto our sacrifice and oblation', "Supporting the observances protecting them, undeceived, be thou our not ageing messenger, rich in men giving riches, gracious O Agni protect us that we may live Jatavedas' '

These two verses though not occurring in the RV are given in AB VII 8 1 partly

10 (For the isti to Agni Ksamavat III 4 13) 'The black spaces at thy feet' 'In thee, O many faced hotr' '

' RV VIII 43 6 VI [illegible]

11 (For the isti to the Maruts, III 4 14): "Ye Maruts of glittering aspect come hither as two twins, radiant, wearing golden brooches, (and as offering verse either) "The Maruts impetuous as wind" or "For welfare"[1]

[1] RV V 57 4 I 88 3 AB VII 9 8 differs

III 6

SAMJÑANESTI

1 Relations who are in mutual disagreement,[1] should pour out (and offer) sacrificial material (rice, barley, etc) for a sacrifice to a plurality of deities[2]

[1] See W Caland, Altindische Zauberei Wunschopfer no 117 where see also the references

[2] To Agni with the Vasus to Soma with the Rudras to Indra with the Maruts, to Varuna with the Adityas See the yajyanuvakyas

2 The inviting and offering verses are

"May Agni, together with the Vasus aid us in the first place, let Soma together with the Rudras protect us also let Indra together with the Maruts act in due course, let Varuna together with the Adityas confer protection on us"

"May Agni together with the Vasus aid us, and Soma with his Rudraic forms, and Indra, the liberal worshipper, together with the Maruts and Varuna the all knowing together with the Adityas".

3 And they should mutter the hymn of concordance

i e the hymn beginning 'Concordance' This hymn is given in Rgveda Khila V 1 (ed Scheftelowitz p 132)

III 7

MITRAVINDESTI

1, 2 For the Mitravinda sacrifice,[1] (he takes) fifteen kindling verses[2]

[1] See Wunschopfer no 183 where the other references are found

[2] Sc I 16 19 20 SB XI 4 3 19 has the same

3 The (verses for the) butter portions (are) "Through Agni may he obtain wealth" and "An increaser of the house"[1]

[1] RV I 1 3, I 91 12

4 (The inviting and offering verses for the principal oblation are) "May Agni, Soma, Varuna, Mitra, Indra, Brhaspati, Savitr, the thousandfold-bestowing, may Pusan unite us with cattle, Sarasvatī with favour, may Tvastr unite the beautiful forms with sacrifices", "May Tvastr grant me forms, and the bountiful Sarasvatī, may Pusan grant me good fortune, and Savitr, may Brhaspati (and) Indra give strength, Mitra power, and Varuna and Soma and Agni"

The verses are identical with SB XI 4 3 6,7

5 (The verses) for (the oblation to Agni) Svistakrt are "Grant thou unto us wealth, a thousandfold", "and Favour thou our prayer"[1]

[1] RV III 13 6 and 7 So also SB 1 c 19

6 A thousand cows are the sacrificial fee[1]

[1] Differently the SB XI 4 3 18 but cf ib 20

7. At the prose recitations (where the deity is inserted)[1] he mentions the deities in the order in which they occur in the inviting-verse

[1] Cf I 5 3

8. At the indication[1] (of the deities after the formula *y yajamah*) their names should follow the order as given in the offering-verse[2]

[1] Cf I 8 19

[2] This is in reversed order, *pratilo mam* SB XI 4 3 7 and Ks II 11 4 (first half)

9 Or (they are indicated) as in the summons (*sampraisa*) Meaning ?

III 8

ISTIS OF LONG DURATION

DAKSAYANA

1 On full moon day, when the moon is in conjunction with the phalgunis, are begun the sacrifices of long duration Of those

who are not consecrated for a sacrifice of Soma.

The term *ayana* designates a sacrifice of Soma (only performed by consecrated dikṣitas) of 12 days and more, (a sattra) for which the phālguna paurnamāsī is one of the terms to undertake it (Āp XXI 15 4)

2 The sacrifice of Vasiṣṭha and the sākamprasthāyya[2] (are begun) on new moon day

III 11 1 3 [2] III 10 7

3 The dākṣāyana sacrifice should be performed during fifteen years

Cf Āp III 17 10 based on a Brāhmaṇa ?

4 Or *all* (the sacrifices of long duration undertaken by the not consecrated) (should be performed) each a year long

5 For him who practises (them), the normal sacrifices of full and new moon do not take place[1]

They are replaced by them

6 (We shall explain the rules) for the dākṣāyana sacrifice

7 On the preceeding day (fall) the oblations of full moon sacrifice

The cake destined for Agni the silent offering for Agni Soma and the cake for Agni Soma (I 3 11 14)

8 Or (only) the (cake) destined for Agni Soma

9 On the day of full moon (itself) the cake destined for Agni and the sāmnāyya for Indra[1]

Cf I 3 11 and 16

10 During the latter half of the month (the half of waning moon) he keeps the observances of a dīkṣita (one who has been consecrated for a sacrifice of Soma) and gives (alms or presents) to his guests

S e e g Āp X 13 6ff

11 Or (instead of keeping these observances) his observance consists in (speaking only) what is true

12 He does not (apply) unguent (to salve the body) nor clothes himself in beaten (-washed), woollen or tanned (garments)

abh a janal atāttl apalp lita u na vaste Taking *vaste* in a wider sense to put on to ornate the body On the last cf TS II 5 5 6 On the meaning of *palpūlana* cf rem on the Germ transl of Āp III 17 7

13 He subsists only by partaking the remains of the material for offering

14 He should not reach satiety (in eating)[1]

15 He eats, thinking in his mind "King Soma, the Moon, I eat"[1]

[1] See KB IV 4

16 On the day preceeding the new moon, after the elapse of the dark half month (fall) the oblations of the new moon sacrifice

17 Or (only) the cake destined for Indra Agni

18 On the day of new moon (itself) the cake destined for Agni and any amiksa destined for Mitra Varuna

19 (The inviting and offering verses for the amiksa are) "The two lords of light, who by the rta" 'Your herb among the people"

[1] RV I 23 5 I 153 4

20 Immediately before or after the pronouncing of the blessing[1] he performs the sacrifice of the whey to the Coursers,[2] who have not been summoned[3] (previously)

[1] Immediately before the patnisamyajas cf I 14 21, rests on KB V 2

[2] At the moment indicated I 5 cf I 16 10

[3] Rests on KB 1 c 1 7

21 They are made manifest in the last fore offering[1] and, casu quo, in the suktavaka[2]

[1] See I 7 6 behind *deva ajyapa just a(l) should follow svaha vajino* (and then *agna ajyasya* etc)

[2] Probably in this case the vajins must be proclaimed immediately after I 14 14 casu quo *yathartham* should then mean the sacrifice of the amiksa takes place after the samyorvaka (sutra 20)?

22 (And then with the formula) 'Shall the Coursers, the Gods graciously accept the ghee, they shall grow in strength, they shall acquire greater strength

[1] Cf the formulas of I 14 6ff

23 He performs the sacrifice to the Coursers with the inviting verse 'Auspicious may be the Coursers unto us"[1] and the offering verse "In race on race, without breathing out (between the half verse) and raising the knees[2]

[1] RV VII 38 7 8

[2] Cf Ap VIII 3 9 and the references in the Germ transl

24 The second vasat call is '(O Agni, accept the whey'

25 The sacrificer, the brahmin, the hotr, the adhvaryu and the agnidhra partake of the remains, after having invited each

other[1]

[1] Cf Ap VIII 3 12 15

26 As first and last the sacrificer[1]

[1] Cf SB II 4 1 25

27 The mantra for partaking of it is: "The seed of me that goes forth, or that which, being poured out, is born, through king Soma that we retain in us"[1] "Thou art the race Thou art the whey (*vajina*) Bring strength into me".

[1] The verse differs from all the other texts Baudh XVII 51 contains also a description of the daksayana yajña.

III 9

IDĀDADHA

1 (We shall explain the rite) of the idadadha.

Cf KB IV 5, Baudh XVII 52

2, 3 At the day of full-moon there is the (cake) destined for Agni and a (caru) for Sarasvatī, the cake destined for Agni-Soma with the whispered offering, and[1] the saṃnayya destined for Indra

[1] Baudh has an isti of three havis the cake for Agni, the one for Agni Soma and the saṃnayya

4 The observances are those of the daksayana sacrifice.[1]

[1] See III 8 10 15

5, 6 At the day of new-moon there is the (cake) for Agni, and a (caru) for Sarasvatī, the one for Indra Agni, and the amiksa for Mitra Varuna[1]

[1] Baudh has the cake for Agni one for Indra and the amiksa (a dvihavisha isti)

7 The rite of the whey is the same.[1]

[1] Cf III 8 20 27

III 10

SĀRVASENIYAJÑA

1-3 At the sarvaseni sacrifice[1] both the oblations (those of full moon day, as well as those of new-moon day) are performed as

a single *isti* first come the oblations of full moon day

[1] Cf KB IV 6

4 (The inviting and offering verses) for the second (cake) destined for Agni are 'We call thee, worshipping', and "Accept our sacrifice"

[1] Both the sacrifices of full moon and of new moon begin with a cake for Agni The verses for that of new moon are now differentiated apparently to avoid *jamitvam*

5 He does not perform the sacrifice of new moon

[1] When the dark half of the month has passed and the day of new moon arrives, he omits its sacrifice as it had already been performed together with that of full moon

6 But the pindapitryajña he performs

SAUNAKAYAJÑA SĀKAMPRASTHĀYYA

7 At the sacrifice of Saunaka and the Sākamprasthāyya,[1] there is no difference in the rite of the hotr [2]

[1] KB. IV 7

[2] KB IV 9

[3] Only the aim with which they are undertaken varies

III 11

VASIṢṬHAYAJÑA

1. By the sacrifice of Sarvaseni the sacrifice of Vasistha[1] is explained

[1] KB IV 8 Baudh XXII 53 54 designates it besides vasi [illegible], also as *catuscakra*, *lenyajna* and *sarvaseniyajna* According to Baudh the sacrifice is one of al [illegible] (so also KB [illegible]) According to some authorities in the SB II 4 4 2 the vasi [illegible] should be identical with the daksayana

2 But (here) the oblations of new moon day come first [1]

[1] Cf III 10 1-3

3 And he does not perform the sacrifice of full moon day

[1] Cf II 10 4

4 So are the *rites of the sacrifices* of full and new moon day of longer duration.

5 They are performed through the desire of some special advantage,

6 and have fifteen kindling verses

MUNYAYANA

7 10 The sacrifice called 'that of longer duration (after the pattern of the full and new moon rites) performed by the sages',[1] consists of a cake destined for Agni and one destined for Agni and Visnu It is a modification of the sacrifice of full moon[2] He performs it daily save at the junctions (the days of full and new moon)

[1] Besides KB IV 10 it is only in Baudh XXI 30 which describes a munyayana but a very different one

[2] See I 16 12

TURAYANA

11 15 The sacrifice called turayana consists of a cake to Agni and Indra and to the All Gods It is a modification of the sacrifice of new moon[2] He performs it daily save at the junctions (Though) not being a diksita he wears the black antelope hide

KB IV 11 and Asv II 14 4 6

[2] Cf I 16 13 Ap XXIII 14 2 5

16 Both are performed a year long

III 12

AGRAYANESTI

1 The oblation of (the first fruits of) millet (*syamala*) is destined for Soma (as a caru)

2 Equally that of bamboo seeds[1]

[1] *Venuyavi* seems to be the better reading

3 The oblation of rice and barley is destined for Indra Agni,[1] or for Agni Indra, for the All Gods and for Heaven and Earth[2]

Only the first is allowed by the KB IV 14 for the second see Ap VI 29 10

4 The butter portions of (both) these (oblations are sacrificed)

with (verses) containing (a form of the verb) "to be"

¹ Cf II 2 13 th s rests on KB IV 12

5 (The inviting and offering verses for the oblation to Soma are) "Accepting this offer', and "Which abodes of thee in the sky" ¹

¹ RV I 91 10 4

6 For the (oblation) to Soma a dish with sour milk and honey is the sacrificial fee

7 (The inviting and offering verses for the oblation to Indra Agni are) 'This praise of you, Indra and Agni', "Accept Indra and Agni, the pure praise ¹

RV VII 94 1 VII 93 1

8 (For the oblation to Agni Indra) "They forsooth who enkindle Agni'. "The well doing, well shining' ¹

RV VIII 45 1, IV 2 17 For the yajyanuvakyas for the Visvedevas cf II 3 8

9 (For the oblation to Heaven and Earth) "The big sky", "The broad Earth"

¹ RV I 22 13 X 185 7

10 (The verses to accompany the oblations) to the All Gods and that to Heaven and Earth are whispered

11 (The inviting and offering verses for the oblation) to Agni Svistakrt are viraj verses

See II 2 15

12 The first born male calf (of the season) is the sacrificial fee

13 The (offering of the first fruits) may also be performed in one paradigma with the sacrifice of full and new moon

It is based on KB IV 14

14 Or he does not offer the sacrifice of first fruits, but performs the sacrifice of full and new moon with new grain

Cf KB l c

15 Or he performs the agnihotra evening and morning with rice gruel

KB l c

16 Or, after having given to eat to the agnihotra-cow first fruits, he should perform the agnihotra evening and morning with the milk of this cow ¹

¹ Cf Ap VI 39 14

17 Or he may boil on the Garhapatya a mess of rice in an

earthen pot and make an offering of it into the Ahavaniya to the deities of the agrayana with Agni Svistakrt as fourth and the word *svaha* at the end'

Rests on KB IV 14

III 13

CATURMĀSYAS

VAISVADEVA

1 On full moon day in the month Phalguna are begun the four monthly sacrifices (caturmasyas),

2 or full moon day in Caitra

This alternative also Ap VIII 1 2

3 On the first day of full moon falls the isti for Vaisvanara and Parjanya

This isti seems to be known only from the Sutras

4 (The inviting and offering verses for the oblation to Parjanya are) "Sing ye unto Parjanya" "In whose sway" [2]

For the isti to Vaisvanara cf III 3 5

[2] RV VII 102 1 V 83 5 Asv and Ap VIII 1 4 agree only partly

5 On the next day of full moon the vaisvadeva (four monthly sacrifice)

6–11 It consists of oblations to Agni, to Soma and Savitr, to Sarasvat and Pusan, to the self strong Maruts, to the All Gods, and to Heaven and Earth.

See KB V 2 (where it is not Sarasvat but Sarasvati)

12 (The inviting and offering verses for the sacrifice to Savitr' are) 'The gold handed Savitr I call", "Rouse the very wise" [2]

[1] For the sacrifice to Agni see I 8 4 5 For the one to Soma III 12 5

[2] RV I 22 5 and V 42 3

13 (For the sacrifice to Pusan) "O Pusan in thy sway", 'One of thee is bright" [2]

[1] For the sacrifice to Sarasvat see II 4 5

[2] RV VI 54 9 and VI 58 1 identical with Asv II 16 11

14 (For the sacrifice to the Maruts) "Here I choose ye, O self strong Maruts' "They sing a beautiful song'

[1] RV VII 59 11 and VI 66 9 (identical with Asv l c)

15. When the materials for the oblations are deposited (on the vedi),' (he recites) the (verses) which accompany the churning of the fire

' Cf KB VIII 1, Ap VIII 2 12 13

16 Taking his stand behind the vedi (he recites), when he has been summoned (by the adhvaryu) with (the words) "(Recite) for the fire that is being churned" '

' Cf AB I 16 1

17. The verses to accompany the churning of the fire are the following "To thee, O God Savitr', "The great sky , "Thee, O Agni, from the lotus" and the two following verses, "Let the men say'—this verse he recites for the fire when it appears, "Whom with the hand as a born child"— this verse he recites for the fire when it is held in the hand, the two following ones for the fire when it is thrown into (the Ahavaniya "Agni is kindled by Agni', "For, thou, O Agni, by Agni', "Him they cleanse'

The verses are RV I 24 3 I 22 13 VI 16 13-15 I 74 3, VI 16 40 ib 41-42 I 12 6 VIII 43 14 and VIII 84 8 By repeating the first and last verse twice (see I 1 18, these yield 16 verses (KB VIII 1) The verses agree with those prescribed by the Aitareyins (AB I 15), only these have one verse more as a concluding verse (viz RV I 164 50 cf Sankh V 15 5)

18 There are nine fore offerings '

' KB V 1 as against the five of the normal sacrifice (ib 26) cf note on the transl of Ap VIII 2 14

19 Between the fourth and the last four (fore offerings are inserted)

20 "May the Doors, O Agni, accept the clarified butter" (1) "May morning and night, O Agni, accept the clarified butter" (2) "May the two divine hotrs, O Agni, accept the clarified butter" (3) "May the three Goddesses, O Agni, accept the clarified butter" (4)

See Asv II 16 9

21 The (verses for the) butter portions contain a form of the verb "to be" '

' Cf Ap II 2 13 (KB V 1)

22 The oblations to Savitr and to Heaven and Earth are whispered.

This rests on bahv or MS note 1 on transl Ap VIII 11 17

23 The inviting and offering (verses) for (the sacrifice to Agni) Svistakrt are in the viraj metre

KB V 1 cf II 2 16

24 The first-born male calf (of the season) is the sacrificial fee

25 There are nine after offerings

Rests on KB V 1 as against three of the normal sacrifice (I 12 13)

26 Before the first and the second (of the usual ones) six (are inserted)

27 The divine Doors may accept for bestowing of wealth, our good gift (1) 'The divine Morning and Night may accept for bestowing of wealth, our good gift" (2) "The two divine Cherishing Ones may accept " (3) "The two divine Urja and Ahuti may " (4) "The two Gods, the two divine hotrs may " (5) 'The three Goddesses the Goddesses three may accept " (6)

Cf Asv II 16 12, and see the praisas of V 20 1 note

28 The (rite) of the whey is the same

Cf III 8 20 27 The whey belongs to the amiksa for the All Gods III 13 10

29 When the sacrifice (the vaisvadeva) has come to an end, the sacrifice of full moon day takes place

KB V 2 end and cf Ap VIII 4 1

30 The observances during the intermediate time (between this four monthly sacrifice and the next following) are that he does not partake of meat, that he maintains chastity— or at the time after the monthly courses of his wife he may approach her sexually— that he lies down on the ground with his head directed to the east and that he speaks truth

Cf Ap VIII 4 4 9 and the references

III 14

VARUNAPRAGHASA

1, 2 On full moon day in the month Asadha, (takes place) the varunapraghasa sacrifice for him who begins the four monthly sacrifices in Phalguni for him who begins them in Caitra (it

falls) on full moon in the month Sravana

3 (There are) the oblations of the vaisvadeva which end with the one destined for Pusan

[1] The five enumerated in III 13 6 8

4 (Besides these there are) the (cake) destined for Indra Agni, the amiksa for Varuna, the one for the Maruts and the (cake) for Ka [1]

[1] See KB V 4

5 7 (The inviting- and offering verses for the sacrifice to Varuna[1] are) "Hear, O Varuna, this call of mine" and "This I implore of thee" (For the sacrifice to the Maruts) "What, O Maruts, is your strength", and "Lead ye us (For the sacrifice to Ka Prajapati) "The golden fetus", and "He who from all that breathes" [2]

[1] For the sacrifice to Indra Agni see I 8 11

[2] RV I 25 19 and I 24 11 I 37 12 and V 55 10 X 121 1 and 3

8 From the Ahavaniya they bring forward the two fires (to the two vedis)

Cf e g Ap VIII 5 25

9 13 The (verses) with which the act of bringing forward the fires is accompanied (by the hotr are)[1] the following the three beginning "Bring ye forward the God" —the first of these he recites whilst sitting[2], the second and third whilst accompanying (the procession), "We put thee down on the footprint of ida —this verse he recites at the moment when the kindling sticks are put on the two fires, "Agni with fair face with all the Gods : "Sit hotr, in thine own place", "The hotr has seated himself in the hotr's place" "Thou art the messenger".[3]

[1] Cf KB IX 2 Asv II 17 2 10, Ap VII 6 4 7 1

[2] See I 1 15

[3] The verses are X 176 2 4 III 29 4 VI 16 16 III 29 8 II 9 1 and 1 2

14 On the spot where he has recited in sitting position the first verse, standing there, he is dismissed [1]

[1] *utkarantu ucyetā* Asv II 17 10 this agrees with KB IX 4 end

15 The acts of the hotr are performed at the northern vedi [1]

[1] Of the two which are in use at the varunapraghasa

16 The sacrifice to Ka is performed in a whispering tone [1]

[1] Because Prajapati is *anirukta*

17 A pair of cows[1] is the sacrificial fee

¹ A bull and a cow

18 He strews¹ the veda bunch, (only) of the adhvaryu ²

¹ Cf I 15 15 ² And not of the pratiprasthatṛ

19 With the burnt scrapings (that are left over) from the (sacrificial substance) offered to Varuna he betakes himself to the expiatory bath in the manner as (is done in a sacrifice of) Soma ¹

¹ Cf VIII 10

20 (The inviting- and offering-verses for the sacrifice which takes place at the expiatory bath¹ are) "King Varuna has made a wide place", and "A hundred medicines possessest thou, O King" ²

¹ Cf Ap VIII 7 14ff ² RV I 24 8 and 9

21 The rest is the same as at the vaisvadeva sacrifice.¹

¹ See III 13 15 30

III 15

SAKAMEDHA

1, 2 On full-moon day in the month Kirttika (takes place) the sakamedha sacrifice for one who begins the four-monthly sacrifice in the month Phalguna, for him who begins in Caitra (it falls) on full moon day in the month Agrahayana

3 The sacrifice to Agni Anikavat ("the edged") takes place on the first day of full-moon in the forenoon

4 (The inviting- and offering verses for this sacrifice are) "By (thy) edges (anīka) kill, O Agni, the foe, through all kinds of help Bestow riches on us, that we may live and "He by this edge will worship" ²

¹ Occurs in MS Asv has a different anuvakya ² RV II 9 6

5 At midday (he sacrifices) to the heating Maruts

6 (The inviting and offering verses are) "O burning Maruts", "He who is fain to smite us"

¹ RV VII 59 9 and 8

7 At evening to the Maruts Householders

8 (The verses) "Through Agni may he attain to riches", "Enricher"¹ are for the ajya portions

¹ RV I 1 3 and I 91 12

9 (The inviting and offering verse are) Come hither ye that tend the house Your greatness surgeth from the depth
RV VII 59 10 VII 56 14

10 (The same for the sacrifice to Agni Svistakrt Thee of most resplendent fame What is carrying best
RV I 45 6 V 25 7

11 He omits the prose parts
See I 9 2 So also Asv II 18 5 (a gade)

12 He does not recite the kindling verse
Cf Ap VIII 3 10

13 The sacrifice begins with the butter portions and ends with the ila
So there are no prayajas and no anuyaja see Ap I

14 Having offered the burnt scrapings of this (mess of boiled rice for the Maruts) at the (next) morning as the oblation of the full spoon he performs the oblation to the sporting Maruts
Cf Ap VIII 11 18 21

15 (The inviting and offering verses for this oblation are) 'The sporting horde Even the mountain
RV I 37 1 and V 60 3

16 18 At the great oblation there are the sacrifices ending with that to Indra Agni of the varunapraghasa[1] (and moreover) one for Mahendra and one for Visvakarman[2]

The ter is take fro the SB
[1] See III 14 3 4
[2] Cf KB V 5

19 (The inviting and offering verses for the last sacrifice are) The lord of the world Visvakarman and What are your highest resorts[2]

The oth rs are kno n already (for Mahendra I 8 13)
[2] RV X 81 7 and

20 The sacrifice to Visvakarman is performed whisperingly

21 Only one fire is brought forward
Not t o as at the varunapraghasa

22 A bull is the sacrificial fee
KB V end

23 There is no sacrifice of whey and no lustral bath

24 The rest is similar to the rite of varunapraghasa

III 16

PITRYI STI AT SĀKAMEDHA

1, 2 At afternoon (of the same day) there is the sacrifice to the Fathers consisting of three kinds of sacrificial material, destined for (1) either Soma accompanied by the Fathers or the Fathers accompanied by Soma (2) the Fathers seated on the straw and (3) the Fathers consumed by Agni

3 Agni the bearer of the oblation to the Fathers, (replaces) Agni Svistakrt

4 (The inviting and offering verses) for (the sacrifice to) Soma accompanied by the Fathers (are) "Thou, O Soma, skilled in thought" 'Soma grants the milch cow" "Thou, O Soma united with the Fathers'

RV I 91 1 I 91 20 VIII 48 13

5 (For the Fathers accompanied by Soma) "May the Fathers start", 'The Angirasas the Fathers, 'Our ancient Fathers"

RV X 15 1, X 14 6 X 15 8

6 (For the Fathers seated on the straw) 'Called near are the Fathers, "I have reached the Fathers', 'The Fathers seated on the straw '

RV X 15 5 3 and 4

7 (For the Fathers consumed by Agni) 'Dismiss him again, O Agni The Fathers who are here and who are not here, 'Come hither, ye Fathers consumed by Agni"

RV X 16 5 X 15 13 and 11 Asv II 19 22 differs partially

8 Of these verses one is for each sacrifice the offering verse, the first two are for each sacrifice the inviting verses

That these sacrifices require two anuvakyas rests on the Brahmana (KB V 7) Cf also note 1 on transl Ap VIII 15 13

9 These (two inviting verses) are not connected together (by the syllable o), and they have each the pranava (the syllable o) (at the end)

See note 1 on transl Ap VIII 15 14

10 (The inviting and offering verses for the sacrifice to Agni, bearer of the oblation to the Fathers are) 'They who thirsted among the Gods, 'Thou, Agni Jatavedas"

RV X 15 9 and 12

11 Wearing his upper garment over his right shoulder, he performs the sacrifice to these deities,

12. and inserts their names in the prose recitations,'

' The nigamas Cf III 7 7 and I 5 3

13 excepting (the sacrifice to Soma) accompanied by the Fathers

Here he sho ld wear his garment in the ordinary n anner (?) because Soma is a deity an l not identical with the Pitṛs (?)

14 (He performs these acts) wearing his upper garment over his left shoulder according to Jatukarnya

Perhaps, because Jatūkarnya considered the e kin ls of Fathers rather as Gods than as Manes

15 When in the summons the word *svadha* is used (by the adhvaryu') the expression *ye yajamahe*² and the vasat (call)³ are replaced by *ye svadhamahe* and by *svadha namah*

Who says e g to Soma accompanied by the Fathers *an svadhā* (instead of *anubruhi*) Ap VIII 15 8,11

² To introduce the offering verse, cf I 2 2

³ At the en l of the offering verse On the whole cf Āp VIII 15 11

16 They perform (this rite) in a (place), which has been enclosed (with mats etc), to the south of the Dal sinagni ¹

Cf Āp VIII 13 15 ¹ Usually *agrena daksu agnim*

17 He stands before the vedi with his face turned southward

i e the enclosed place of sūtra 16

18 He does not tread upon the grass (of the vedi)'

As he does in the normal paradigma see I 4 1

19 The mutterings are left aside

20 The acts which are (otherwise) accompanied by muttered mantras', (are performed) silently

' As for instance the act of I 5 8 I 14 20

21 (This rule prevails) also at the upasad, according to our teachers'

' There is no parallel for this

22 But the act is the general rule

' ? This seems to mean, that the acts ca not fall forth, though the muttering is omitted ?

23 After he has repeated three times the single kindling verse 'Willingly we deposit thee', he does not speak the rsi-descent (of the sacrificer)'

RV X 16 1[2] [2] Cf I 4 15 18 (KB V 6)

24 After the performance of the fore offerings, of which that to the strew is here omitted, (come) the butter portions, the inviting and offering verses for these are the verses containing the word living [1], viz 'Bestow on us O Agni, that we may live Thou mayest, O Soma, give that we live' [2]

[1] See I 7 3 rests on the Brahmana (KB V 7 beg)

[2] KB 1 c

[3] RV 1 79 9 1 91 7

25 26 After the invoking of the ida they do not partake of it (but) having smelt it they throw away their portions

KB V 7

27 After the (pindas) have been given to the Fathers [1]

[1] According to the rite of the pindapitryajña (IV 4 2ff)

III 17

1 They pass the Daksinagni at the north side muttering (the verse) 'By this shape producing mighty deeds, he is a fiery, a wide way for gain he hath come to the top, bearing the sweet, as he elevated a body to his own body

The verse is from the Krsna Yajurveda

2 Standing before the ahavaniya, they address to this fire the verses 'To thee, the splendid we will sing praises "They have eaten they have regaled themselves 'Hear our prayers, O Bountiful

RV I 82 3 2 1 The reversed order because the rite of the Krsna Yajurveda is taken over

3 4 With the tristich beginning We call unto us the mind' they address the Daksinagni (but instead of the verse quarter[2] May the mind return to him , they should say) May the mind return to me

RV X 57 3 5

[2] i e verse 4 The Yajurveda has ā ta etu manah punah

5 With the tristich "Agni I deem him and the dvipada tristich 'Agni thou art our nearest [2] (they address) the Garhapatya fire

RV X 1 3 [2] RV V 24 1 3

6 (Then they address) the S in with (the verses) May we behold that eye ordained by the Gods

RV VII 66 16

7 The after offerings are performed without that to the strew

Cf III 16 24

8 In the pronouncing of the blessing (the s il tav ila) he does not mention the name of the sacrificer

See I 14 17 Cf I B V 7

9 The rite closes with the saying all hail and blessing

See I 14 Tl e patn a yajas fall fo tl KB l c

10, 11 After he has brought to an end (the rite of the cakes) to Tryambaka (there follows the oblation of a) mess of boiled rice destined for Mitra or for Aditi

Only tl is last s the usual practi e I tl e KB V 7 o ly an st is p escr bed

12 (The inviting and offering verses for the oblation to Mitra are) Of Mitra the preserver of men Great is the Aditya

RV III 59 6 and 5

13 When the sacrifice (the sal amedha) has come to an end the sacrifice of full moon (day tal es p ace)

See KB V end

III 18

SUNASIRYA AND GENERAL REMARKS

1 2 At the Sunasirya (four monthly sacrifice) there are the oblations of the Vaisvadeva wh ch en l with the one destined for P isan

The f ve enumera ed III 13 6 8

3 (Bes des these there are) the cal e for S inasirya the amiksa for Vayu and the cake for S irya

KB V 8

4 5 (The inviting and offering verse are for the sacrif ce to Sunasirau) O Suna and Sira accept this prayer With pros per ty may o ir ploughs plough the ground (For Vayu) Of thee O Vayu lord of rta Ye adhvaryus who have prepared the sweet (For Si rya) Overcoming seen by all O Surya and

'The wide looking disc of heaven'

The verses are RV IX 57 5 and 8 VIII 26 21 and V 43 3 I 50 4 and VII 63 4 Cf Asv II 20 4

7 The sacrifice to Surya is performed whisperingly

8 A white horse is the sacrificial fee '

This Br V 8 differ

9 Or a (white) bull

So SB II 6 3 9

10 Or a plough with twelve teams (oxen) '

Thus TB I 7 1 2

11 There is no (sacrifice) of whey

12 The rest is similar to the (rite of the) vaisvadeva

13 If, however, no churning of the fire takes place, the (rite is that of the sacrifice) of full moon day

Which also is allowed according to KB V 8 Cf SB II 6 3 3

14 (In this case the inviting and offering verses are, for the sacrifice to Sunasirau) 'Prepare ye both, O Śuna and Sira and Indra, this sacrifice bestow offspring on us, for hail Accept this offering, ye Suna and Sira, joined by Indra, being together with the Seasons, ye, unto whom this universe has entered, unto whom joy and glory are deposited

The verses occur only in TB with the better readings *mimiksatam* and *garbham*

15 (Or, if he offers to Indra Sunasiriya) "Pour ye out with the ladle the sacrificial substance for Indra Sunasiriya May the wise one accept it Bring ye, united, the sacrifice with ghee provided, to the God with the bay horses, Indra Sunasirin, increasing by the Rbhus and the holy word, accept this offer '

Cf Ap VIII 20 5b

16 (Or) 'We would call for growth, "Wishing for horses" '

RV III 30 23 X 160 5 probably these two verses are optional

17 18 When he has performed the sakamedha (offerings), he should immediately after these perform the sunasirya, or on the full-moon day in Magha

' Cf Ap VIII 20 1

19 The sacrifice of the four-monthly offers is discontinued by a sacrifice of Soma by an animal offering, or by an isti (to Agni)

If he does not wish to continue the caturmasya, he should perform one

of these Cf Asv II 20 5 Katy V 11 15 and SB II 6 3 11 12

20 In the (four monthly sacrifices) which are performed during a five years cycle, the sunasirya (should fall) on the fore noon, the vaisvadeva on the after noon

Reading *pa icatat sesu* as one word But even so the purport is not wholly clear Cf Ap VIII 22 1 Katy V 11 17 18ff

III 19

ATONEMENTS FOR ISTIS (PRAYASCITTA) AND SUBSTITUTION

1 As a transgression of the rules an atonement (should take place)

The sequence of the material treated in the Sutra and the Brahmana agrees though the matter contained in the Sutra (III 19 21) is treated in a very short paragraph of the Br V 9

2 If the object (proper) fails, a substitute (is adhibited)

See III 20 9ff

3 For each (not nearer defined) transgression the following two libations for atonement are poured out *bhuh bhuvah svah, svaha !* (1) 'Thou art quick, O Agni and free from imprecation Verily thou art quick Held by us in our quick mind thou who art quick hast carried the offering (to the Gods) Being quick bestow medicine on us *svaha* (2)

4 The Ahavaniya is the fire for all libations

5 and the juhu is the vessel (to pour them out)

6 At atonements (a libation is made of clarified liquid butter) which has been poured (into the juhu) in four tempi (by means of the sruva)

KB VI 12

7 The atonement (follows immediately after the transgression for if the fault has not been removed the subsequent (part of the rite) may not take place

Cf Ap VIII 1 5 6 and Hir XX 1 1 ave t srhrte Bl ar surhate (This is the first occasion in our Sutra where a sentence in not strictly sutra style occurs to mot veer a pre cript)

8 At some transgressions the atonement is expressly enjoined, in this case he should perform both the general atonement, as well as the specially enjoined one

According to the Comm in this case first comes the specially enjoined prayascitta then the sarvaprayascitta The purport is not quite clear perhaps Ap IX 1 2 may be compared Sarvaprayascitta refers probably to III 19 3

9 If the sun were to set over the Ahavaniya, not (yet) having been taken out, it must be taken out by a learned (brahmana), and, having fastened a piece of gold— a piece of silver if the sun were to rise over the fire—to a kusa grass blade, they take (this) in front A choice object (of the sacrificer) is the sacrificial fee

The description is rather succinct[1] Cf SB XII 4 4 6 7, AB VII 12 1-2 Ap IX 7 1 the term *bahuvid* may have been taken directly from MS

10 If the Ahavaniya gets extinguished (a fire brand) should be taken out of the Garhapatya and a sacrifice to Agni Jyotismat (be performed)[1]

Cf Ap IX 9 4 TS II 2 4 7 8

11 (The inviting and offering verses are) "Upwards go, O Agni, shine , and 'He shines by the great light"[1]

RV VIII 44 17, V 2 9 the same verses according to other sources (Wnecl opfer no 94)

12 If the Garhapatya becomes extinguished, he should settle down behind the eastern fire (the Ahavaniya) (abandoning the extinguished Garhapatya), bring forwards (from this Ahavaniya, which now he makes his Garhapatya) another Ahavaniya and sacrifice (in this fire the agnihotra)[1]

This is the manner described in the kath VI f 55 8 (Cf Ap IX 9 8)

13 Or, having taken up (his fires into the fire drill or into himself) he should settle down northwards (of the old vihara)[2]

According to the rite described II 17

[2] This is the way commended in SB XII 4 3 9

14 If both his fires have been extinguished, fire should be churned out of a firebrand (taken) from the Garhapatya (as lower arani) by means of the upper arani

See SB XII 4 3 3 (first half)

15 Or, if there is no fire brand left, he should touch the two churning sticks with the ashes from the Garhapatya and perform an offering to Agni Tapasvat Janadvat Pahavat

Cf MS I 8 9 130 2 Ap IX 9 11 and SB I c (second half) AB VII 8 4

16 (The inviting- and offering verses for this sacrifice are)

"Come thou with fervour (*tapas*) among the people (*jana*), O purifying Agni (*pavaka*) (and) with flame, unto this land of mine Come thou with fervour among our people, shining, bringing our gifts to the Gods"

¹ The verses *salalapathena* in Āsv, *pratikena* in AB

17 When¹, however, over both the fires the sun has risen or set, or when from any other cause they have been destroyed, he should produce them by the (renewed) establishment of his fires

¹ The word *iti* belongs to the end of the preceeding sūtra If it belonged to this the particle *tu* would be misplaced (as we would expect in this case *iti tu*) The Comm is wrong here Parallel to sūtra 17 I find only Āp V 29 12 13

III.20

ATONEMENTS FOR AGNIHOTRA

1. If the agnihotra cow, after the calf has been admitted to it, were to low, he should with (the verse) "Feeding in excellent pasture"¹ give her a handful of barley²

¹ RV I 164 40 ² Cf SB XII 4 1 12, AB V 27 6

2 If she were to sit down, he should with (the verse) "From fear of what thou dost sit down, from that give us security Be gracious to all our young ones Homage to Rudra the bountiful¹ make her rise (by pushing her) with a moist² stick and then address her with (the verse) "The Goddess Aditi has risen, she hath bestowed long life upon the lord of the sacrifice, giving unto Indra his share and unto Mitra and Varuna"

¹ The verse in this recension for this occasion precisely so in Hir

² That the stick should be moist is only found here

3 Or he should give her to a personal enemy of his¹

Cf SB XII 4 1 9 TB I 4 3 2

4 If the sacrificial material (e g the milk for the agnihotra) has been spilt, he should pour water thereon with (the two verses) "May this praise fetch you hither, O Maruts",¹ and "By whose vigour the spheres were propped up, who are in strength the strongest and mightiest, who sway with powers unresisted, to

Visnu and Varuna it has gone at the first calling" Thereupon he should speak over it (the following formulae) "It has been shed, it has been implanted, birth has ensued" and "To the sky, to the Gods, the sacrifice, a third (part of it) hath gone, thence may wealth reach me To the intermediate region, to the Fathers, the sacrifice, a third (part of it) hath gone, thence may wealth reach me To the earth, to men, the sacrifice, a third (part of it) hath gone thence may wealth reach me' [2]

[1] RV VII 36 9

[2] This is based on AB VII 5 2 5 and SB IV 5 7 7 8 XII 4 1 7

5 The criterion by which to know a certain sacrificial substance as defiled is this, that a fastidious brahmana would not partake of it

[1] For instance if an insect a worm or a hair has fallen into it

6 It must be thrown into the water [1]

With sūtras 5 and 6 Asv III 10 20–22, and Ap IX 15 16 17 may be compared and *kat an dusfam havir vidyād āryā nām dharmajnā nām dhari tal am nam abhojaniyam na tena devān yajeta*

7 If a remainder of it is left over (which is not defiled) the rite may be finished with this

8 If no undefiled part is left over, he should produce another (havis)

9 If this (same) substance is not to be got, he should substitute that which he thinks to come nearest to it [1]

Cf Asv III 10 9

10 This is the practice for the substitutes

11 But (in this case) no change of the wording (is admitted) [1]

If e g a ram is substituted for a he g at the formulas remain the same they mention the he goat

12 If the (sacrificial material) is defiled, which has not (yet) been given over to the deity (for whom it is destined), no performing of the hotr's rite takes place he (the adhvaryu) should prepare another havis and present this to the deity

Cf Ap IX 15 10

13, 14 No performing takes place when the (sacrificial material) has been given over (to the deity) the sacrifice to Agni Svistakrt and the ida and the partaking of it fall forth, with clarified butter the remaining part of the sacrifice is brought to

an end[1]

[1] Cf Ap I c 13

15 If a sacrifice has been offered to other deities (than those for whom the sacrifice was destined) or (if a sacrifice has taken place) with defiled (substance), the presentation (of the sacrificial substance to those other deities) is effected in the regular paradigma, in case there are remains (of the havis)

16 If nothing remains, the whole sacrifice (must be performed anew)

With sūtras 15 16 probably AB VII 4 4 may be compared

17 From a performed (act) no repetition (takes place), if a subordinate (secondary) part has been deficient,[1] because of the superiority over the part falling together (the collision)[2]

[1] For instance if a mantra has been omitted or wrongly applied

[2] ? sannipāta pradhānatvāt

18 He should not afterwards repeat the mantra (which had been omitted)

19 According to Jātukarnya he should repeat it

20 If for other deities (than those for whom the sacrifice is destined) (the sacrificial substance) has been taken out, or if other deities have been summoned, he should present (the havis) to the settled ones and perform the sacrifice for the erroneously summoned deities with clarified butter[1]

Cf Āp IX 15 22

III 21

BRAHMATVAM AND YAJAMANAM ISTISU

1 At istis, animal sacrifices and at a sacrifice of Soma it is the brahman priest who performs the act of atonement

2 If a fault has been committed in the texts of the Rgveda, he sacrifices into the Gārhapatya with *bhuh svaha*

3 If in the Yajurveda, with *bhuvah svaha* in the Daksinagni

4 But at a sacrifice of Soma is the Agnidhriya fire

5 If in the Sāmaveda with *svah svaha* in the Āhavaniya

6 With *bhuḥ bhuvaḥ svaḥ svāhā*, if the fault is undefinable

With 1 C cf KB VI 12 and AB V 32 5

7 If he has gone forth (from home)[1] without having performed the solemn addresses (to the fires), this address should be held whilst he turns himself (whilst being separated from his house) according to the direction[2] (in which his house lies)

[1] *prasarga* cannot be identical with *utsarga*, as the dictionaries (PW MW) have it The sūtrakāra refers to the rite of II 14 For the rest, this and the following refer to the yajamāna

[2] *pratidiśam* here does not signify "in every quarter" Cf Āśv II 5 7

8 If he has performed the solemn addresses (because he intended to go on a journey) and does (after all) not go forth (then he should address them) as (he does) when he returns from a journey[1]

[1] See II 14 10ff

9 If after having taken up his fires either into the fire drill or into himself, he does (after all) not go forth, the fire churning (should take place)

10 The solemn address to the fires may not be addressed to the fire drill (but only to the fires themselves)

11 He must not dismiss his fires for reason of a non oblation or a non sacrifice

Because he has omitted one of these

12 But, having performed the atonement he should substitute the omitted acts

IV 1

THE PART OF THE RITES PERFORMED BY ITS INSTITUTER AT THE FULL- AND NEW-MOON SACRIFICES

(yajamanam istisu)

1–3 The sacrificer and his consort should, before the removing of the calves (from the mother cow, to obtain the milk for the samnayya)[1] eat the food suitable for a fast day with the exception of meat, salt,[2] beans and that material which he intends to take for the offerings[3]

[1] Cf TS I 6 7 2 (Ap IV 2 3) This relates only to the sacrifice of new moon

[2] I take *mithuna* as an interpolation

[3] Cf SB I 1 1 9

IV 2

YAJAMANAM ISTISU.

Anvadhana

1 On the preceeding day he adds, at istis and animal sacrifices, fuel on the fires

2 on the Ahavaniya with the last of the three 'great words' (i e with *sval*),

3 on the Garhapatya with the first,

4 on the Daksinagni with the middle,

5 and on each fire two more, without any mantra

6 On the Ahavaniya a tenth with the three 'great words' combined[1]

[1] Cf Ap I 1 7 (where this falls to the share of the adhvaryu) but the Varahas ascribe the anvadhana to the yajamana, whilst Kat's II 1 2 allows either the adhvaryu or the yajamana

7 The 'great words' may be replaced by the four (first) verses

of the (hymn seen by the ṛṣi) Vihavya[1], one after another.[2]

[1] RV X 128

[2] With the first verse in the Āhavanīya, the two sticks without mantra with the second verse in the Gārhapatya, the two sticks silently with the third verse in the Dakṣiṇāgni, the two silently, with the fourth verse a tenth stick into the Āhavanīya

8 The rest (of the hymn[1] is used for) solemnly addressing (all the fires)

[1] RV X 128 5 9 Cf Ap I 1 4 6 (slightly different) and Baudh XX 1

9 Or (instead of the 'great words' and the hymn of Vihavya may be used) the (following) ten (verses) (beginning) "Gleaming from us the evil", (and the following) "Agni lead us along the good path", "He who deeming himself in his heart", "Protect us thou, O Agni"[1]

[1] RV I 97 1 7, I 189 1, X 4 10, X 87 20

10 And the solemn addressing (of all the fires) (takes place) with the two hymns "Raise your voice in honour of Agni", "This laudation in honour of Agni"[1]

[1] RV X 187 and I 94 The anvidhana described in 7 and 10 occurs only here

11 (Addressing the fuel takes place) without any mantra, according to Pragahi[1]

[1] This name occurs in KB XXVI 4

12 Addressing the fuel with the 'great words' is commended by Paingya

13 That with the Vihavya hymn is commended by Kauṣītaki

14 The last one[1] is that commended by Aruṇi

[1] This must mean the one described in sūtra 9 and 10 We rather expect *uttaram* Could sūtra 11 be a later addition?

IV 3

PINDAPITRYAJÑA

1 The sacrifice of the rice balls to the Fathers takes place at the afternoon on the day of new-moon.

2 To the east of the Dakṣiṇāgni, he puts down together the

winnowing basket, the earthen vessel, the wooden sword, the wooden jar, and the mortar and pestle

3-6 Having deposited the wooden sword[1] behind the Garhapatya on southward pointed kusa grass blades, and above it the rice in the wooden jar[1], having deposited to the east of the winnowing basket the earthen vessel, he binds his left knee and takes out with downwards turned fist the rice, fixing his thoughts on the Fathers (putting it out of the wooden jar into the earthen vessel)

[1] The sphya can be taken instead of the four wheeled cart (the *agnisthaṃ sakaṭam*), see Ap I 18 7 (SB I 1 2 8 *sphyam u tarhy avastād upohya gṛhṇīyāt*) The sthāli is the carusthāli the jar for boiling the mess of rice

7. From the rice grains the husks whereof have been once separated by the consort (of the sacrificer), he boils over the Dakṣiṇāgni a mess, so that it be slightly boiled below the aperture[1] (of the earthen jar), pours clarified liquid butter over it, and removes it from the fire in a western direction Thereupon turning the right side[2] to the fire, he sweeps around (it with the moistened right hand), strews (in the same manner) grass around it and sprinkles it, and bending his right knee, wearing his upper garment over his left shoulder, makes with the stirring-ladle the (following) oblations whilst he is seated with his face turned to the east

[1] Slightly different is the explanation of the Comm which takes this word as a dvandva

[2] *avasavi* causes difficulty It is the counterpart of *prasavi* which occurs in KB X 3 (for which our Sūtra XVII 14 16,15 4 has *prasalavi*) Now as *prasavi* and *prasalavi* signify *pradakṣiṇam*, *avasavi* must mean *prasavyam* But this does not fit in the context as it is accompanied by *dakṣiṇaṃ jānv ācya* and *yajnopavīti* and *prān āsīnaḥ*. Either the word must be changed into *udīcya prasavi* and so have I translated, or we must admit the sūtrakāra has made a mistake

IV 4

1 "To Agni, the bearer of food for the Fathers, svaha ! To Soma, who is accompanied by the Fathers, svaha ! To Yama,

who is accompanied by Angirasas and the Fathers, svaha!"

It is only the SB II 4 2 13 which prescribes the oblation to Agni Kavyavahana as the first (cf Asv II 6 13) But the SBr has only Agni and Soma pitrmat

2 The pot ladle he throws after (the oblations) into the fire Then, having by means of the wooden sword cut up¹ (a spot) to the south of the Daksinagni with (the formula) "Driven away are the Asuras (and) the Raksasas who sit on the vedi", and having sprinkled water on it, he puts down on the southern half of the cut up (spot), a firebrand with the verse "Whatsoever Asuras roam at will, assuming various shapes, be they large-bodied(?) or small bodied(?), may Agni expel them from this place" On the cut up (spot) he lays down some kusa grass blades, which are severed (and cut off) at the root by one single stroke and pours with his hand, (with palm) directed downwards, water on this grass with (the formula) "So and so, and those who are there near to thee, wash (the hands)" pronouncing (instead of so and so) the name of his Father (of the sacrificer) ²

¹ *unmrjya=ullikhya* Also IV 14 8

² The whole rite and the mantras come nearest to SB

3, 4 In the same manner to the south, for the grand father and the great grandfather,

5 With (the formula) "So and so, this is for thee and for those who are there near to thee", he lays down, after the manner of the water for washing the hands, (three) balls of rice

6 In case of duality of fathers, both the balls on one (spot) ²

If he is an adopted son, cf Ap I 9 7

² Or rather so the Comm It is also possible to translate he addresses both at one pinda, cf Ap I c

7 For one whose father is living, there is no (giving of the riceballs),¹

Because his father represents them

8 Neither to one who is separated by a living (person) ¹

¹ Baudh Bhar and Hir *na jivantam atidadatily eke*sām Varahasr S *na jivantam ati dadyat*

9 Or the son may give the balls to those to whom his father gives them ¹

¹ This prevails for the case in sutra 7, cf Baudh XXIV 32 *katham u khalu jivapituh pindadanam bhavatiti yebhya eva pita dadati tebhyah*

putro dadāti

10 Or (he performs the rite) up to the oblations

IV 4 mentioned in sutra 1 Cf Ap I 9 8

11 13 Repeating (the formula) "Here, O Fathers, regale yourselves Like bulls, O Fathers come ye each to your share, he turns round to the north and sits down, three times retaining his breath as long as he can

14 Then (with the formula) The Fathers have regaled themselves, like bulls, they have each come to his share, he turns again round (to the south)

15 And (in the same manner),[1] pours out water for their washing the hands

[1] As in sutras 2 4

IV 5

1. (He now pays homage to the Fathers with formulas) "Homage to you, O Fathers, for life Homage to you O Fathers, for dryness Homage to you, O Fathers, for the terrible Homage to you, O Fathers for sap Homage to you, O Fathers, for strength Homage to you, O Fathers, for death Homage to you O Fathers, for ardour Homage to you, O Fathers, for well being Homage to you, O Fathers O Fathers homage to you May ye, O Fathers, who are there Fathers, be the chief one of those, may we, O Fathers be the chief ones of the men who are here The well being (*svadha*), O Fathers, which is there, that be yours, the prosperity that is here, O Fathers, that be ours Grant us a house

These formulae appear very often and never wholly alike In the e of Sa kh there are two grammatical blunders *bhuyistha* for *bhuyis'a* and *ya atra svadha* for *yātra svadha*

2 With (the formula) "Here is garment for ye Be clothed, O Fathers", he lays down near (the rice balls) three threads

3 The remains of the water he pours out with (the verse) "Conveying juice, nectar, ghee, milk, sweet beverage, intoxicating liquour, ye are svadha, satiate our Fathers"

4 7 Having smelt at the rice balls and having put them (in the dish) he should eat them, or he should give them to a brahmana, or he should throw them into the water

8 The middle rice ball should be eaten by the consort of the sacrificer if she desires to get a son, with the verse "Lay ye embryo unto me, O Fathers, a boy wreathed with lotuses, that a male may be here'

9, 10 The firebrand[1] he puts (back) on the fire and throws the grass which has been severed by one single stroke[1] after it

[1] IV 4 2

11, 12 The agnihotra he performs evening and morning with rice gruel[1] and he himself (the sacrificer) performs it at a joint day[2]

[1] SB I 7 1 10 [2] Cf Ap I 11 1

13 The same rite of the rice ball sacrifice to the Fathers, should prevail for one who has not established his sacred fires[1]

Cf Ap I 10 17

IV 6

THE FUNCTIONS OF THE BRAHMAN PRIEST AT THE ISTIS

(brahmatvam istisu)

1 Acts (which fall to the share) of the brahman are performed at the southern part (of the vihara)

2 To the west, however, at the sacrifice to the Fathers[1]

[1] The pitrya isti as described III 16ff is meant

3 The change of place has to conform to that of the sacrificer

At the pitryesti the priests who are to the east of the fire, walk round and betake themselves to the west, the brahman and yajamana (*viparyanti*) walk round and betake themselves to the east, cf ŚB II 6 1 18 and 21 To this our sūtra must refer, but how should it be translated ?

4 His seat is before (to the east of) the sacrificer

5 The rite of throwing away the grass blade (before he sets himself down) is similar to that of the hotr[1]

[1] Cf I 6 6 7

6 Likewise that of sitting down[1]

¹ Cf I 6 8 9

7 It (i e this manner of sitting down prevails) at the beginning of a (set of religious) act(s) and in case of separation of locality

¹ This means perhaps that if during any act (*karma*) he is to take a seat temporarily elsewhere he must maintain the rite (?)

8 The modification (in regard to the rite of the hotr is) that the tip (of the grass stalk) is directed to the east ¹

¹ Cf I 6 8

9 He sits down (after having repeated the formula) 'Brhaspati is the brahman, may he protect the sacrifice, the lord of the sacrifice and myself Brhaspati is the brahman of the Gods I am the brahman of men, *bhuh bhuvah svah o3m*".

KB VI 13

10 He is the eye witness of all the acts

¹ *sāksyam* means usually evidence He should keep an eye on all and control all

11 At acts which are accompanied by a mantra he restrains his voice

¹ = he is silent *i e* *sam as ta* KB VI 11 end

12 Wherever they move about, they return by a different path from that which they had taken when beginning to go ¹

This refers to all the participants As an example the Comm refers to VI 13 2

13 When the fire is being carried forward¹, he accompanies at the south side (the adhvaryu and others)

¹ Cf Ap V 14 5 also Sankh III 14 8 etc

14 At the moment when the fuel stick is put on (the newly established Ahavaniya) he sits down

Cf Ap V 15 6

15 The horse¹ (is destined) for the brahman at the establishment of the fires ²

¹ See e g SB II 1 4 16 ² Cf Ap V 20 8 with note

16 Or for all (the priests)

17 When summoned to give his solemn instigation he first speaks the word *om* and joins to this his instigation according to the act

E g when the adhvaryu says *brahman apah pranesyami*, the brahman answers *om apah pranaya* Cf Ap III 19 1

IV 7

1 2 At the moment when the water is carried forwards, he restrains his voice, and lets it free together with (the call for) the Haviskrt

KB VI 13 The visyanana lasts from the moment in Ap I 16 3 unto I 20 8

3 And when the sacrifice to (Agni) Svistakrt has been performed (he restrains his voice and) lets it free with the uttering of the instigation for the after offerings [2]

[1] So also the Brahmana l c Cf from Ap VI 21 3 unto III 5 1 On the whole cf note 1 on the Germ transl of Āp III 17 7
[2] Cf IV 6 16 17

4 On the prasitra (fore portion) he gazes with (the formula) 'I gaze on thee with the eye of Mitra'

KB l c

5 He accepts it with (the formula) "On God Savitr's instigation I accept thee with the arms of the Asvins and the hands of Pusan'

KB l c

6 He puts down the vessel with the handle directed to the east on the bare ground (of the vedi from which he shoves asunder the grass with which it is covered) with (the formula) "On the navel of the earth I place thee, in the lap of Aditi"

KB l c

7, 8 He then seizes the prasitra with his ring finger and thumb and eats it without chewing with (the formula) 'I eat thee with Agni's mouth

KB l c only *akhadan* is added after other sources (SB 1 7 4 6 *na khadet*

9 14 Having rinsed his mouth with (the formula) "Thou art extinction', he touches (the openings of) his vital organs nose and mouth with (the formula) "Thou art the protector of breath protect my breath his eyes with "Thou art the protector of eye, protect my eye", his ears with "Thou art the protector of the ear, protect my ear", his navel with "I place thee in Indra s belly

[1] The principal facts and two of the mantras agree with KB l c end

15 With (the formula) "Who hath given? To whom has he

given? Kama hath given To Kama hath he given Kama is the giver, Kama the receiver O Kama, this to thee' he receives the anvaharya (mess of rice, boiled as sacrificial fee for all the priests)

The formula is in use for accepting daksinas in general cf SB IV 3 4 32 Ap XIV 1 2 Vait III 21

16-17 Thereupon, when he has been addressed (by the adhvaryu) with (the words) 'Brahman, I shall step forward',[1] he mutters the (formula) "O God Savitr, this sacrifice these announce to Brhaspati, the Brahman, by him prosper the sacrifice, by him prosper the lord of the sacrifice, by him prosper me, impelled by God Savitr', he utters his instigation "*Om*, step forwards"[2]

[1] Here the Sutra differs from the Brahmana (VI 12 *brahman prasthāsyāmah*

[2] Cf e g SB I 7 4 21

18 When pranita water has been 'unyoked, the brahman is discharged

i e poured out The word unyoked is due to the mantra ko vo vimuncati SB I 9 2 33

19 The eating of the brahman's portion (takes place)[1]

[1] It is very striking that this last act of the brahman (Ap III 20 10) should be mentioned here *after* his dismission!

IV 8

THE PART OF THE YAJAMANA AND HIS CONSORT AT ISTIS

(yajamanam istisu) contd

1 With (the formulas) "With an unimpaired eye I gaze on thee for welfare, for good offspring, for good men Thou art Agni's tongue, a good caller of the Gods, be thou for me at every site, at every formula" the wife of the sacrificer gazes at the clarified butter

[1] Cf SB I 3 1 18 19, Ap II 6 2

2 When it has been deposited on the vedi the sacrificer gazes at it with (the formulas) "Lustrous art thou, resplendent art thou, nectar art thou pertaining to the All Gods"[1]

Cf SB I 3 1 28 Ap l c 3

3a When all the sacrificial substances have been deposited (on

the vedi) he touches them (with the formulas) "Safely they have sat down in the lap of divine truth, in the world of good deed Protect these, O Visnu Protect the sacrifice, protect the lord of the sacrifice", and with (the formula) "Protect me the leader of the sacrifice" (he touches) himself [1]

[1] Cf SB I 3 4 16 Āp II 10 4 Here this passage, although concluding with an absolutive must logically end, for after it comes the description of the first acts of the sacrificer

3b Having sipped water with (the formula) "Thou art the lightening (*vidyut*), drive (*vidya*) away my bad lot", he puts a fuel stick on the Ahavaniya with (the formula) "O Agni, lord of observances, I am going to undertake the observances May I be equal to it May it be successful Here I enter from untruth into truth', and then restrains his voice [1]

[1] These are the first actions of the sacrificer (SB I 1 1 2ff), Āp IV 16 IV 3 2 they belong to IV 1 and 2

4 6 With (the formula) "O Agni, O Vayu, O Lightening, O Moon, may I reach the residence in your places!" he should fix his thoughts (on this wish), or (he should express) in them what is his wish Or he should fix with (the formula) 'May I reach inexhaustible food', on the ether or the ocean [1]

[1] This is known only from our Sūtra

IV 9

1 When idā is being invoked (he mutters the verse) "May Indra now bestow power on me! May abundant riches accrue to us! May there be blessings for us May our wishes come true" [1]

[1] Cf SB I 8 1 42 Āp IV 12 6

2 The sacrificial cake, when it is laid down on the strew, he touches with (the formula) "Ruddy one, swell! Protect my breath Protect my progeny Protect my cattle Give over to me (as the cow does give the milk) the priestly caste, give over to me the warrior caste, give over to me the peasant caste, give over to me the regions Thou art the fixing of the regions Let the regions be fixed for me Fixed for me be the regions In these, being fixed, may I prosper Here ye Fathers regale yourselves Like

bulls come hither each to his own share"[1]

[1] The mantra partly in Katy III 4 13 16 only For the act cf SB I 8 1 40

3 With the formula "The Fathers have regaled themselves Like bulls they have come each to his share'[1] he puts the cake again (in the vessel)

[1] The mantra again only in Katy The use of this mantra and of the last in sūtra 2 is obviously due to SB l c The precise meaning of *avadhāyi* as compared with the other texts is not quite clear, as he now must hand over to each of the four priests his part of the puroḍāsa

4 He touches the anvāhārya (mess of boiled rice) with (the formula) "Thou art the portion of Prajāpati, full of strength and milk Thou art imperishable Mayest thou not perish for me yonder, in yonder world, and here'[1]

[1] The mantra from VS (Kanva) abbreviated For the act cf Kath VIII 13, Katy III 4 30, Ap IV 11 3

5 When the after offerings have been performed, he shoves asunder the two (sacrificial) ladles with the right hand of which the palm is turned downwards the juhu eastwards with (the formula) "May I be victorious after the victory of Agni, (of) Agni and Soma Through the instigation of vigour I shove myself on", with the left hand of which the palm is turned upwards the upabhṛt westwards with (the formula) "May Agni, (may) Agni and Soma push him away who hates us and whom we hate Through the instigation of vigour I shove him away"[1]

[1] All is nearly identical with SB I 8 3 1 2, only the position of the *hands is not found there, but cf Ap III 5 4*

6 Elsewhere according to the deities (for which the principal sacrificial fire is intended)

7 When (the oblation to Agni) Gṛhapati has not (yet) been offered,[1] he performs by means of the sruva oblation of clarified butter into the Gārhapatya with (the following formulas)

[1] The last of the pathisat yajus cf I 15 3 In no other source are these offerings mentioned

•

IV 10

1-1 (first) "The portion of food, which, O ye Gods of hundred

fold power, was arranged for you, thereby do I propitiate you. Become satiated, O Ahaha and Ahuhu! Svaha!"

(second) "To the two Gandharvas, the Naristhas[1] Ahaha and Ahuhu!"

(third) "O Agni, ruler over the Earth! O Vayu, ruler over the intermediate regions! O Savitr, ruler over the instigations! O Surya, ruler over the stars! O Soma, ruler over the herbs! O Tvastr, ruler over the fuel-sticks, over the forms! O Mitra, ruler over the true ones! O Varuna, ruler over the laws! O Indra, ruler over the eldest! O Prajapati, ruler over the creatures! —Ye Gods, advance amongst the Gods the first ones of you amongst the second, etc increasing each time one by one, unto 'the eleventh —Ye All Gods thirty three in number, consisting of thrice eleven! Of ever higher track, of ever higher followers! Ye all Vaisvanaras! Ye all of all greatness! Do ye favour me here in this brahmanical caste, this kingly caste, in this undertaking, in this wish, in this resting place, in this invocation of the Gods May this wish of mine be fulfilled, Svaha"— and here he inserts whatever is his special wish

As fourth, (comes an oblation) with (the verse) "O Prajapati, no other than thou"[2]

[1] *Naristha* 'who dwell in women"

[2] RV X 121 10 Of these mantras the first occurs also Ap II 20 6 (SB) somewhat corrupt The third is a variant of the abhyatana formulas of TS III 4 5 The fourth (Ye Gods advance) is from the Kath and cf Ap IV 4 1

IV 11

1 The dhruva he 'makes swell' (i e fills her anew) with (the verse) "Let the dhruva swell with the sacrificial substance the clarified butter, at sacrifice on sacrifice for the God worshippers, in the udder of the Sun maiden, in the lap of Aditi, broad streamed be the earth at this sacrifice"[1]

[1] Mantra from VS (Kanva) For its use cf Ap II 12 9 (and III 13 2) According to the TS the mantra falls to the share of the sacrificer See Baudh III 20 92 7

2 When the samiṣṭayajus oblation is performed he lays hold from behind (on the adhvaryu¹)

¹ lit he lays hold from behind on the adhvaryu, when it is poured out Cf Āp III 13 2

3, 4 Having touched the vessel full of water with (the formula) "The good thou art, may good come to me All thou art, may all come to me Full art thou, may the full come to me Imperishable art thou, mayest thou not perish for me, in yonder world and here ',² he sprinkles from it in the direction of the quarters³ with (the formula) "Together with the eastern quarter may the Gods (and) the priests cleanse themselves Together with the southern quarter may the months (and) the Fathers cleanse themselves Together with the western quarter may the horses (and) the cows cleanse themselves Together with the northern quarter may the waters (and) the herbs cleanse themselves Together with the zenith quarter may the sacrifice and the year and the lord of sacrifice cleanse themselves '⁴

¹ The p r apātra of ŚB I 9 3 1ff

² The mantra is nearly identical with TS I 6 5c (Āp I 14 3)

³ vyudukṣati only here

⁴ Mantra nearly=MS

5 Once each time with the mantras, (thereupon) twice each time silently

6a. Having touched (the remains of the water) with the three verses beginning "Ye waters are wonderful and having poured (it) out eastwards or northwards with the (two verses) "May this praise fetch you and "By whose vigour the spheres were propped up '² he addresses it with (the verse) "I send you off to the ocean, go ye to your own place of origin Our men (may be) unhurt May our possession not be spilled '³

¹ RV X 9 1-3

² Cf III 20 4

³ The verse only in the sūtra texts with variants

6b He then touches his breast with the four verses "Hail to us the Goddesses ', and (the openings of) his vital breaths with (the two) "With thought lead us to meet O Indra ', and "We have united with lustre, with sap, with bodies, and with happy thought May Tvaṣṭr, the dispenser of boons, grant us

with light".[1]

[1] SB I c

9 Again towards the east with (the formula) "(May) I (unite) with progeny, (and) progeny with me (May) I (unite) with welfare, (and) welfare with me Good is the sacrifice Better may I be[1]

[1] The mantra partly taken from TS

10a Turning to the sun he addresses it reverentially with (the formulas) "Self existent art thou, the best ray of light! Life-bestowing art thou, give me (long) life Splendour bestowing art thou Give me splendour Body-protecting art thou, protect my body! Here I expel my spiteful enemy from these quarters, from this sky, from this intermediate region, from this food, from this standing place Expelled is the spiteful enemy"[1]

[1] Cf SB I 9 3 16 The second mantra is taken with some variants from TS

10b With (the formulas) "I make the turn of Indra",[1] "I turn myself with Aditya's turning", he turns himself along his right arm (as axle)[2]

[1] Only this mantra in the other texts

[2] Cf the holr in I 6 5

10c He then goes turning himself against the course of the sun[1] (and addresses) the Garhapatya with (the formulas) "O householder Agni, may I become a good householder through thee O Agni, the householder. Mayest thou O Agni, become a good householder through me, O Agni, the householder May our household-matters be unlike a cart drawn by only one bullock for a hundred winters[2] for me from the side of so and so' and here he pronounces (instead of so and so) the names of his son(s)[3]

[1] According to the rule as laid down in Katy (?) I 8 24

[2] From VS (Kanva)

[3] Cf SB I 9 3 20 Ap IV 16 3

10d With (the formula)[1] "*bhuh bhuvah svah!* Unite me with my desire"[1] he touches the embers (of this fire)

[1] Mantra and act are to be found only here

10e Then having muttered (the verse) "The sacrifice came to be, it came into existence, it was propagated and it increased again It became the overlord of the Gods Let it make us overlords"[1] he sips water in the same manner (as described),[2] with

(the formula) "O Agni, lord of observances, I have undertaken the observance I have been equal to it I have been successful in it I now am he that I am "² puts a stick of fuel into the Āhavanīya and thereby lets his voice free

The verse is partly VS, partly TS (Āp IV 16 12)

² Cf IV 8 3b.

³ Cf SB I 9 3 23

IV 13

1a With (the verse) " Who, (being) far away or near, hates us equal, foreign, or distant, may nothing of him be left over as from the fuel that is burnt down"¹ he throws all the dead coals of the Āhavanīya into (this fire)

¹ The mantra (read *prakṣiyato*) partially identical with TB II 4 1 2 This act is peculiar to our Sūtra

1b Then he mutters the tristich (beginning) "Possessing cows, O Agni ''

I V IX 25 7 Cf Āp IV 16 13

1c Thereupon he addresses, standing, the Sun with (the verses) ' From the darkness we have come to the light ', "This eye made by the Gods ', (and the formula) · "May I not be cut off from seeing thee, what heat is thine, may I not be separated from that (heat) of thine ''²

RV I 50 16 VII 66 16 ² From TS I 6 6b

1d Then he makes a turn in the same manner (as described)¹, turns from right to left, sits down and (partakes) (of some) fresh milk—in case he is desirous of getting offspring—with (the verses) 'May this sacrificial substance be productive for me, possessed of ten men, possessed of all the troops, for hail, self winning, progeny winning, safety winning, cattle winning, place winning , "May Agni raise for me abundant offspring. Bestow ye upon us food, milk and seed ''²

¹ Cf IV 12 10b ² From VS with a transposition.

2 Or with the verse "Of Dadhikravan I have sung",¹ if he is desirous of getting prosperity, (he partakes of) sour coagulated milk

[1] RV IV 39 6

3 With the formula "Let the lord of the sacrifice (be united) with his prayer"[1] he eats the sacrificer's portion [1]

[1] Here is just as in IV 7 19 the brahman after the end of the whole rite Cf Ap IV 16 14 and IX 13 9

4 If he is away from home on a journey, he (the adhvaryu) offers it together with the samistayajus (oblation)

The same in Ap III 13 4

IV 14

THE FUNERAL RITES OF AN AHITAGNI

1 The ritual acts appertain to the living

2 If, the rite being unfinished he (the sacrificer) dies,[1] it ends at his death at (soma sacrifices) which last one day[2], there is no finishing of it

Abhipreyat What is *abhi*? The usual expression is simply *preyat* Prob *abhi* has the same meaning as in *abhyudrsta* 'on which the sun has looked down' if he dies *over* the unfinished rite

[2] It is not clear why the ekahas are mentioned here Moreover the last sentence seems superfluous in view of *maranantam*

3 They throw all the sacrificial substances into the Ahavaniya

4 They cut the hair on the body and the nails of him who has passed away

5 They bathe and adorn him

6–9 In the southern quarter (i e to the south of the place where he has died during the sacrifice), on a spot sloping to the south or the south east, he erects, after having swept it with a branch of palasa with (the verse) 'Go away, disperse'[1] and having by means of the wooden sword cut it[2] up and sprinkled it (with water) a pyre in the south-eastern direction

[1] RV X 14 9 [2] Cf IV 4 2

10 In front (of it) he deposits the Ahavaniya (of the man who has passed away), behind the Garhapatya, on the right side the Daksinagni[1]

[1] So that apparently, as the pyre is directed to the south east the

[1] A short parallel paragraph in KB X 10

Ahavaniya comes to the south-east, the Garhapatya to the north-west, the Daksinagni to the south-west, see the diagram in Die altindischen Todten und Bestattungsgebrauche p 13 note 152

11, 12 After they have brought up (the dead) between the Garhapatya and the Daksinagni, they lay him down on the pyre, on his back

13 On the right side (of the pyre) or behind (it) they bind the real anustarani cow[1] or she goat with its face turned to the south

[1] The animal of which the hide must be used to cover the corpse, but this is not mentioned in our Sūtra

14, 15 Thereupon he takes from the anustarani victim from behind either whilst it is still living, or after it has been slaughtered the two kidneys, warms them slightly (by holding them) over the Daksinagni and puts them into the hands (of the deceased) with the two (verses) "Run by two dogs of Sarama".[1]

RV. X 14 10,11

16 On the seats of his vital principles[1] he puts chips of gold.

[1] Mouth, nostrils, eye, ears (seven)

17 He now covers his face with the omentum (of the victim) with the verse "Wrap thyself up with the cow(s) as a protection against Agni"

RV X 16 7.

18 20 In his right hand (he deposits) his juhu, in his left his upabhrt, the dhruva on his breast.

[1] Only in the place of these three implements, all (or nearly all) the texts agree As to the others, all the texts prescribe different places, see Oertel in JAOS XIX page 107

21 The ladle for the agnihotra on his throat

22 The two dipping spoons (*sruvau*) on his nostrils[1]

[1] Thus also the plurality of the texts According to the Comm. the sruva used at the agnihotra and that used at the istis are meant

23 The vessel for containing the prasitra (the fore-portion) on his right ear

24. The vessel which has served for the pranita water on his left ear

25 The kapalas on his head

Thus also the other sources

26 The pressing stones on his teeth[1]

[1] Read with Āśv *datsu grāvṇah*

27 The samavattadhāni (the vessel for the iḍā) on his abdomen

28 The two wooden vessels on his ribs

29 The wooden sword at his right side

30 The black antelope hide at his right side

31 The two araṇis on his pudenda

32 The mortar and pestle on his thighs and knees

33 The winnowing basket and the śakaṭa[1] on his feet

[1] The *śakaṭam anah* !

34 At his feet the vessels for the agnihotra

35 (All) these (vessels as far as it is possible) he fills with ghee mixed with coagulated sour milk

36 Thereupon they bring the fires in contact with (the body), after having recited (the formulas) "Thou here (art born) from him, of him thou He is thy womb, thou art his womb O Jatavedas convey him (thither) where the place of the righteous ones is This one has engendered thee, may this one (called) so and so, be born out of thee, svaha [1]"

[1] From *svāhā* we infer that the cremation is an ahuti *puruṣāhutir hy asya priyatamā* TS

IV 15

1 After he has muttered, when (the corpse) is set to flames, the ten (verses beginning) "Do not burn him, O Agni",[1] they strive forth making a turn with the skins to the north, without looking on (without looking backwards)

[1] RV X 16 1

2 With the two (verses) "Effacing the foot trace of Death" he bespeaks them

RV X 18 2 3

3 They (betake themselves to a stream and) touch the water (= bathe) with the two hymns "Ye waters, are wonderful" and "Gain thou, O Soma, and conquer",[1] plunging into (the water) without bending (their head beneath the surface) and not rubbing themselves (their hands for cleansing)

RV X 9 and IX 4

4 Having presented (to the deceased with the formula) "So and so this for thee a gift of water poured out of the two open hands held together they step out of the water repeating (the verse) 'May the waters, the brothers, purify us ', put on a new garment revere the Sun with (the verse) "May we behold that eye ordained by the Gods [2] and return to their home, the youngest ones preceding

RV X 17 10 [2] RV VII 66 16

5 Thereupon in a vessel filled with water having thrown durva grass barley and mustard seed, he deposits this vessel on fresh cow dung and touches with (the verse) "Here floweth the stony one a stone which has been anointed the fire and a vessel filled with water

RV X 53 8

6 The observances, which they should observe during one day, during three days, or during nine days, or up to the gathering (of the bones) are that they lie (at night) on the bare ground, that they take as food only those kinds of substances which are used for sacrifices and that they interrupt the religious acts except that are performed with the help of the three sacred fires [1]

Manu V 84 *praty he i nāgn i n l riyāh* rests apparently on our sutras, see the next one

7 They should not increase the days of evil thus Kausitaki used to say

aghāha i agha must mean the evil ... Also SB XIII 8 1 18 *nen navam agham ka avā i* (here lest I should cause a fresh case of death viz of one of the family) Manu V 84 has our passage in mind when he writes *na va dhayed aghāh ini* The meaning seems to be that they should not choose the longer period in order to escape the performance of sacred duties see Buhler s note on Manu

8 On the uneven days of the second half of the month (under waning moon) he allays with the two (verses) ' Whom thou, O Agni hast burnt [2] the bones with a mixture of water and milk, throws the bones into an old pitcher, covers (this pitcher) with (the verse) "I prop for thee the earth' [3] with a lump of earth, buries it with (the verse) Gape O Earth' [4] into a ditch, and puts it with (the verse) Let the gaping earth stand firm [5] on a spot surrounded by wooden posts [6] They bury it in the wood [7]

[1] *nirvāpya* cf the verse *tam u nirvāpayā punaḥ* RV X 16 12

[2] RV X 16 12

[3] RV X 16 13 *Iti at parimam logam nidadhat*

[4] RV X 18 11

[5] RV X 18 12

[6] *parimite?* There must be some connection with the words of the accompanying mantra *sahasram mita upa hi srayantām* According to the Comm a śmasāna is meant

[7] I take the last sentence as governing the whole act not as the act following immediately after *parimite avadhāya*

9 If the bones are not found, (they take) three hundred and sixty stalks of palasa

10 These are distributed (in the following manner)

11–20 Forty on the (place of the) head, ten on the (place of the) neck, a hundred on the (place of the) arms the shoulder and the shoulder blade[1], thirty on the (place of the) breast, twenty on the (place of the) belly, six on the (place of the) testicles, four on the (place of the) member, a hundred on the (place of the) thigh, thirty on the (place of the knees and the knee holes of the legs, twenty on the (place of the) feet and the toes [2]

[1] *Anvamsa*? not explained in the dictionaries

[2] The distribution differs from the usual one, cf Caland Die altindischen Todten und Bestattungsgebrauche §43

21 In this manner there are three hundred and sixty stalks

22 He makes them into the semblance of a man, surrounds them (fixes them together) with the woollen threads, smears them with powdered barley, anoints them with liquified butter, whereupon they consecrate (= cremate) him by his fires

23 If he wishes he may consecrate his wife, if she has died before him, with his fires or with fires which he gets indirectly from his sacred fires, then he should take another wife and establish his sacred fires anew

[1] For the samtapana fire see SB XIII 5 2 3

IV 16

1 At the end of the (period of the) observances[1] (takes place) the act of (applying) 'the fence' [2]

[1] Cf IV 15 6

[2] Thus called after the principal act as described in the following, especially the mantra *imam jivebhyah paridhim dadhāmi* The usual name for this series of acts is santikarma its object is to annihilate the bad consequences of having come into so near a contact with death

2 Having spread to the west of the fire the hide of a red bull with its neck part northwards or eastwards and with the hairy side turned upwards, or (instead of the hide) kusa grass with the tips directed to the same quarter, they sit down thereon

3 Having laid down between the fire and them (i e those who take part in the ceremony) an anointed stone, and having taken for enclosing sticks (to lay around the fire) the pins of a yoke[1] and a fuel stick of sami wood or of palasa wood, he pours libation by means of a dipping spoon made of varana wood[2] or of brass

[1] Samya because the name of this implement reminds of *santi* 'the annihilating the bad consequences of an act

[2] Because the name of this wood reminds of *vrnite* to ward off, to cover

4 The performer sits during this act with legs bent (making a lap) whilst the participants hold on to him from behind[1]

[1] The oldest sits behind the performer and lays his right hand on his shoulder the second in age on that of the oldest, etc

5 He pours out libation with (the verse) "This fence I put down for the living ', "May death go along, may not dying (before the fatal time) reach me May the son of Vivasvat grant us safety May wealth fall down on us as (if it were) the leaf of a tree May the lord of Saci be associated with us" and with the ten verses which are used at the establishment of the fires after the rite attributed to Aruni[2]

[1] RV X 18 4 [2] See IV 2 9

6 Having poured out (these) twelve libations, he looks over his right shoulder (turning his head) at all (the others) with the two verses "Just as the days follow one after another"[1] mixes salve[2] with liquified butter and anoints by means of kusa-grass stalks the eyes of the women with the verse "These females'[3] each once with the mantra, twice silently

[1] RV X 18 5 6

[3] Read probably *a janam* instead of *a janam*

[1] RV. X.18 7

7, 8. The two (verses) . "Rise, O lord of the brahman"[1] he speaks over them (all the participants), whilst they stand up (from the ox-hide) laying hold from behind either on the right arm (shoulder) of a brahmana, or on the tail of a draught-ox.

[1] RV I 40 1,2

9. The sacrificial fee consists of the draught-ox, a new (unwashed) garment, and the (dipping-spoon) of brass.

10. At the south side (of the fire) the heir (of the deceased) goes thrice around the property (which he inherits)[1] having his right side to it with the hymn beginning "Turn ye back".

[1] These are the cattle, see the accompanying hymn RV X.19

11. The act of applying 'the fence' rests on the heir.[1]

[1] So that he, not a priest, has to perform the whole of it Differently the Comm which takes it this act takes place only if there is a heir.

IV.17

SULAGAVA

1, 2. He sacrifices to Rudra an ox, for bringing good fortune. They call it the 'spit-ox (śulagava)'.[1]

[1] It is prima facie striking that this rite, which belongs to the gṛhya department, is treated as a srauta rite. But in the first place, there is some connection with the Brahmana, where immediately after the very short allusion to the death rite (V 10), the next book (VI 1 9) exposes materials alluding to this rite. In the second place, perhaps the śūlagava, the sacrifice to Rudra of the ox, has a kind of counterpart in the caturmasyas, where the pitryesti libation is followed by a rite to appease Rudra (the traiyambaka) So perhaps the śūlagava was considered as an appendix in the antyesti. *mahat svastyayanam ity acakṣate*, Baudh. II

3, 4. (It is performed) in the light half of the month having fasted, under a propitious lunar mansion in the north-eastern direction (from his dwelling) after he has churned the fire and conveyed it eastwards (to the Āhavanīya)

5 To the east (of this fire) he buries a branch of palaśa with its leaves (so that only the nether part is buried in the ground).

6. To the north of and near it he places the victim

7. With (the formula) "Agreeably to Rudra I bring thee

near" (he brings it near the branch which here replaces the sacrificial post)

8 With (the formula) "Agreeably to Rudra I sprinkle thee" (he sprinkles the victim)

9 With (the formula) "Agreeably to Rudra I fasten thee" he fastens the victim to the branch of palasa

10 After the rite of going around the victim with a fire brand has been performed they lead it in a northern direction

11 They slaughter it, while it lies with the head directed to the east and the feet to the north, or with the head directed to the west and the feet to the north, so that it does not bellow

12 If it bellows, he offers a libation (of clarified butter) with (the verse) "If the victim has uttered a cry or strikes its breast with its feet, may Agni Jatavedas release me from that sin', *svaha* [1]

The verse differs slightly from the other recensions

13 He draws out the omentum, washes it, roasts it over the eastern fire, pours clarified butter over it, removes it (from the spit), sprinkles thrice around (the fire) with (the words) "Auspicious! Auspicious! ' and performs libations (with the following mantras)

IV 18

1 ' She who lies athwart thinking 'it is I who keep (all things) asunde , to her who brings prosperity, I offer this stream of butter *svaha* "

The mantra (where *yaje* is to be read, see the corrigenda of Hillebrandt) is corrupt either from SB XIV 9 3 3 or Asv VIII 14 4

2 Him we call unto us whose is all what is here He, the lord of wishes, may grant me (the fulfilment of) my wishes, *svaha* ' for the second libation

The verse is found only here

3 " O Agni, ruler over the Earth " (is for) the third

' See IV 10 1

4 'O Prajapati, no other than thou ' (is for) the fourth

Cf IV 10 4

5, 6 Having fastened together three middle leaves of palasa'

and having made in them an underlayer of liquified butter, he puts thereon the omentum, he pours again liquified butter on it and offers the omentum with the following (verse and formulas) "Over how many I command, how many are the inmates of my house, on behalf of these I praise thee Be merciful to us all, O God I know thy father, I know thy mother Heaven is thy father, Earth is thy mother[2] To thee, O God, to Bhava, to Sarva to Pasupati, to Ugra, to the Great God, to Rudra, to Isana, to Asani[3], *svaha*' whereupon he throws the palasa leaves and the two pronged forks which have served for roasting the omentum

These are often used in sacrifices to Rudra

[2] These mantras only here

[3] These are the names given by Prajapati to Rudra KB VI 1 9

7 Having performed a subsequent libation of liquified butter with (the formula) "To thy appearing to (thy) counter appearing *svaha*' he sprinkles water all around (the fire) in the same manner[2]

So this offer of the vapa l as its parivapya oblations 32456

[2] Cf IV 17 13

8 Over the western fire he cooks a mess of rice in a wooden jar

9 To the north of the fire he cooks the portions (of the victim which must be offered)

Probably he takes a firebrand out of the fire and brings it to the north where he lays fuel on it

10 Having poured together the mess of boiled rice the broth, the meat and liquified butter, he offers this mixture after having thrice sprinkled the fire all around with (the words) *samyoh! samyoh!* (with the following mantras)

[1] the *avadānām* ?

IV 19

1 "To Bhava *svaha*! To Sarva *svaha*! To Rudra *svaha*! To Isana *svaha*! To Agni Svistakrt *svaha*!

2–5 Having sprinkled all around the fire in the same manner[1] and having poured together (another part of) the same (substance) he sacrifices in the western fire "To Bhavani *svaha*!

To Sarvāni svāhā! To Rudrāni svāhā! To Iśānāni svāhā! To Agneyi svāhā!

¹ IX 18 10

6 The sprinkling all around the fire is the same¹

Cf IX 18 10

7 8 He now deposits six palāśa leaves (in a row) directed to the north east, (beginning at the western fire and) ending at the place of cutting asunder¹ On these he places the excrements mixed with the blood and assigns (this mixture) to Rudra's army with (the formulas) "Ye noisy ones, ye noise-making ones, ye roaring ones, ye dispersing ones, ye hissing ones, ye carrion devouring ones, this is your part, accept it graciously! svāhā!"

The place where the victim has been cut asunder, probably indicated by IV 17 10 The rite here described has its parallels in BhārGṛS III 9 10, HirGṛS II 9, and ĀśvGṛS XX 5

9 And the sacrificer reveres the God (with the following formulas and verses)

IV 20

1, 2 ' O lord of the earth, O lord of the intermediate region, O lord of the world, O lord of the spirits, O lord of the great spirit, spare our two footed and our four footed cattle! Treat kindly our two footed ones and our four footed cattle He who hates us and whom we hate (for him) art thou difficult to satisfy with thy shadow, because of thy insidiousness² The heart is thy bow, the mind is thy arrow, the shooting is thy eye³ As such we know thee Homage to thee! May Soma refresh thee Do not hurt me The two who like wolves with jaws wide opened, roam in the forest Bhava and Sarva, the sons of the Great God, (may) homage (be paid) and with the (four) hymns (beginning) "What might we say to Rudra", "These prayers we offer to Rudra" "Let, O Father of the Maruts", "These praises bring to Rudra of strong bow" ⁴

¹ *sacchāya* is difficult to comprehend

² *adhimanena* equivalent to *abhimāna ena*?

⁴ If Rudra has only the intention to slay his mind is the arrow and two eyes the discharging of it None of these mantras is known from

elsewhere

[4] RV I 43 I 114, II 33 VII 46

3 The sacrificial fee (consists of) a choice object (from the possession of the sacrificer)

4 The manner of proceeding at the bringing up of the victim to (the sacrificial branch), the sprinkling and the encircling with a burning fuel stick[1] is the same as that of the animal sacrifice

These acts were only mentioned IV 17 6 10 They must be performed according to the rite of the adhvaryus

5 (The word) "a palasa branch' (to be used instead of the sacrificial post) indicates that also for other animal sacrifices (than the spit ox) the omentum should be offered to the deity (for which the animal is destined), to the deity the sacrificial substance and to Agni Svistakrt

Interpretation not quite certain

6 Of messes of boiled rice the butter portions are destined for Agni and for Soma, the omentum[2] for the deity, the sacrificial substance for the deity and for Agni Svistakrt, and the libation of liquified butter[3] for Anumati

[1] When such a sthalipaka replaces the animal

[2] In this case the vapa is replaced by the skin' on the boiled rice mess

[3] This refers to ?

IV 21

THE RESPECTFUL RECEPTION OF A GUEST ARGHYA

1 Six (kinds of) persons are worthy of a respectful reception as a guest the spiritual teacher the officiating priest, the father in law, the king, the Veda student who has taken his absolving bath, the friend

The reason for treating of this matter which commonly belongs to the grhya subjects is that it is preparatory to the next book, which treats of the sacrifice of Soma at which occasion the rtvijas should be presented the madhuparka, cf ParaskaraGrS I 3 3

2 Turning his face to the north or to the east, he either sits

down or steps on the bundle of grass with (the verse) "I am the highest of my people, as the sun is the highest of the lightning flashes Here I tread on him, who infests us"

The mantra differs slightly from all the other recensions in the Gṛhya texts

3 The water for washing the feet he accepts with (the formula) "Thou art the milk of the viraj May I obtain the milk of the viraj In me (may dwell) the milk of the verse quarter viraj '

See note on PB VIII 5 7

4 It is when he is addressed by the host with the word "The arghya water (I present to thee)", he accepts the water

5 When he is addressed "The (water) for sipping ', he sips with the three verses "Ye waters are wonderful" with each verse once

6 When he is addressed "The honey mixture", he gazes on it as (is done) on the fore portion

' Cf IV 7 4

7 He accepts it in the same manner, the only difference is (that he adds at the end of the formula) the words "For fame, for brahman lustre" '

IV 7 5

8 Having accepted it he puts it in his left hand, takes with the thumb and ring-finger (a small quantity) out of it at the fore part of the brass vessel and smears this on its fore part with the formula "May the Vasus, whose king is Agni, partake of thee ''

For the rite described in sutras 9-13 cf AsvGrS I 24 15 18

9 With (the formula) "May the Fathers, whose king is Yama, partake of thee ' (he takes *a small quantity*) *from* the southern part (and smears it) on the southern part (of the vessel)

10 With (the formula) "May the Adityas, whose king is Varuna, partake of thee ", (he takes a small quantity) from the western part (and smears it) on the western part

11 With (the formula) "May the Rudras whose king is Indra partake of thee (he takes) from the northern part (and smears it) on the northern part

12 With (the formula) "May the All Gods, whose king is Prajapati, partake of thee " (he takes) from the middle (and

throws it) upwards

13 Each time once with the mantras, twice without a mantra [1]

This refers to sutras 8 12

14, 15 Having partaken of it with each of the three great utterances (*bhuh*, *bhuvah*, *svah*), he then partakes for the fourth time (with the three vyahrtis combined)

16 18 The remains should be given to a brahmana, or the whole of it should be drunk or the remains should be thrown into the water [1]

[1] Read *apo vābhy* instead of *apo 'vābhy*

19 He then touches his breast with the three verses "Hail to us the Goddesses" [1]

[1] RV X 9 4 6

20, 21 Similar are the touching of the (openings of his) vital breaths and the wiping of the mouth [1]

See IV 11 6b

22 (Thereupon he is) silent unto the giving of the cow

23, 24 When he has been addressed (by the host) with (the word) "The cow" he either (answers) "*Om*, slay (her)", or he first mutters the verse "The mother of the Rudras" and then says loudly "Set her free, let her eat grass"

RV VIII 101 15

25 He should announce to the guest successively "The bundle", "The foot water", "The arghya water", "The water for sipping", "The honey mixture", "The cow" [1]

This remark is a kind of repetition and completion to the preceding

SOMA-SACRIFICE

AGNISTOMA (V 1 III)

V 1

RTVIGVARANA AND DEVAYAJANA

1 When he is going to undertake a soma sacrifice, he chooses as his officiating priests (brahmanas) who derive their descent from a rsi, who are young, and well-versed in the Vedas

2 (He chooses solemnly) (only) the four (principal priests) or all of them

3 "The moon is my divine brahman" whisperingly, "Thou art my human (brahman)" loudly

4 In this manner he chooses them all

5 "The Sun is my divine udgatr, thou art the human".

6 "The Fire is my divine hotr, thou art the human"

7 "The Wind is my divine adhvaryu, thou art the human".

8 "The Prajapati is my divine sadasya, thou art the human".

9 "The seasons are my divine hotrasamsins, ye are the human"[1]

[1] On sutras 3 9 it may be remarked that only partly there is agreement with the other texts. It is known that the sadasya is peculiar to the Kausitakins

10 (Each of them, who is thus solemnly) chosen mutters (the formula) "Splendour thou hast announced to me. Good thou hast announced to me Prosperity thou hast announced to me. Fortune thou hast announced to me Glory thou hast announced to me In me (may be) splendour, in me good, in me prosperity, in me fortune, in me glory"[1] Then he asks I surmise that it is not an ahina, nor a subsequently appointed[2] one, nor one where the priestship has been abandoned, nor one of blameable[3] sacrificial fees'?, and (according to the answer) he accepts or refuses

[1] Differs from PB and other sources

[2] *anudesya* meaning absolutely uncertain I have followed the Comm Baudh XXIV 13 197 6 has *anu ldesya*, but some of the mss *anudesya*.

[3] Cf note 3 on the passage cited above from Baudh

V 2

1 The place of worship (must be one that) slopes to the east

2 For one who is desirous of sacrifices to the north east[1]

This rests on Kath XXV 2 104 9

3 For one who is desirous of priestly lustre (it must be a place) where the hotr, whilst reciting (his verses) can see the Ahavaniya, the Sun and waters (a river, or a pond)

This is taken from MS III 8 4 98 14ff or Kath XXV 3 105 18 (here the indispensable object to reciting is found viz prataranuvakam)

4 The consecration (diksa) (should take place) during the bright half (of the month) under a favourable lunar mansion, likewise the conclusion

Of the soma sacrifice according to the bhasyakara who combines under a favourable lunar mansion with it

V 3

DIKSANIYESTI

1 At afternoon (takes place) the sacrifice connected with the consecration, and intended for Agni and Visnu

2 It is a modification of the sacrifice of full moon

See I 16 10 KB VII 2 vartragh nav ajyabhagau

3 It has fifteen kindling verses

KB l c

4 The (offering of the) sacrificial substance is (performed) whisperingly

Cf I 1 36 The inviting and offering verses need not be repeated here as they have been imparted already for an agnivaisnavam havis in II 4 3 Cf KB VIII 2 Ap X 4 9

5 Viraj (verses are the inviting and offering verses) for (the sacrifice to Agni) Svistakrt

Cf II 2 15 (trist bhau samjayye KB VII 2)

6 Or the standing ones

¹ Cf I 9 1 2

7 Up to the iḍā ceremony of the cake which is offered at the third pressing, the wishes at the iḍā ceremony² and at the sūktavāka³ are replaced by the words "Called is this sacrificer he hopes to reach the end of the sacrifice's approval" (at the iḍā ceremony), and "This sacrificer hopes May I reach the end of the sacrifice's approval" (at the sūktavāka)

Up to the moment CH §297 Why this restriction?

² See I 12 1 the words Called is the sacrificer unto the subsequent God worship to this I ō is called"

³ See I 14 16 the words Prays for a future worship of the Gods for a heavenly abode (The meaning of āyur is not clear, usually it designates the words ye yajāmahe added before each yājyā) See KB VII 2 āyuṣā ul cam itudāyāny sūktavāke cāha Āsv IV 2 7 9

8 Up to the (sacrifice) of the (he goat) on the pressing day, he should at the sūktavāka (of each iṣṭi) not mention the name of the sacrificer²

Why again this restriction? Similarly Āsv IV 2 11 up to CH §226

² As is usually done see I 14 17 For the rest the prescript occurs KB VII 2 na sūktavāke yajamānasya nāma gṛhṇāti

9 It closes with the patnīsaṃyājas

I 15 1 8

V 4

DĪKṢĀ

1, 2 Having taken hold of the adhvaryu from behind, when he offers the elevatory libations, it falls to the share of the sacrificer (to mutter over these libations the formulas)¹ "May my mind be consecrated by the mind May my voice be consecrated by the voice May my breath be consecrated by the breath May my eye be consecrated by the eye May my ear be consecrated by the ear Or he (the sacrificer) may offer (himself) these libations²

¹ The whole sentence is somewhat clumsily construed yajamānam in the air Without the Brāhmaṇa (KB VII 4 and cf Ap X 8 7) the sentence would be hardly comprehensible

² The second manner of proceeding was rejected by the Kauṣītakins

(see the Br l c) because the ahutis have already been offered by the adhvaryu

3 At a soma sacrifice which is preceded by one (day of) diksa the solemn addressing (of the fires falls to the share of the sacrificer)

4–6 of the Ahavaniya with (the formula) I approach the mind as diksa, of the Garhapatya with (the formula) 'I approach the word as diksa, of the Daksinagni with (the formula) "I approach the breath as diksa"[1]

[1] The contents of sutras 3 4 are unknown from elsewhere nor is it clear why at this occasion only this upasthana takes place

7 The days of consecration are unlimited At their completion the indroductory sacrifice (is performed)

V 5

PRAYANIYESTI

1 To Pathya svasti, to Agni, to Soma and to Savitr with liquified butter, to Aditi with a mess of boiled rice[1]

[1] All this is in accordance with all the other sources and especially with KB VII 6-8

2 The inviting and offering verses (for Pathya svasti) are "Hail to us on the ways" (*pathya*), "Hail on the long journey", for (Agni) "O Agni lead us", "O Agni, bring us over", (for Soma) "Thou, O Soma skilled in thought", "Which favourite resorts of thee with havis", (for Savitr) "This desirable glory of thee, O Savitr", "Savitr, who all these beings", (for Aditi) "The well-protecting Earth" "We would call to our aid"[1]

[1] The verses are RV X 63 15 16 I 189 1 2 I 91 1 19 III 62 10 X 82 9 X 63 10 and the last is quoted in full in our text (II 2 14) Some verses differ from those given by the Aitareyins (AB I 9) All the verses prescribed in our Sutra contain the characteristics mentioned in the Br (VII 8 *svastimat pathimat parītavat pravat* and *n tavat*)

3 It (this rite) has fifteen kindling verses

4 The offering of the sacrificial substance is performed whisperingly

[1] Cf note on V 3 4 and KB VIII 2

5 There are no butter portions

The same in Asv Man Probably because the first four offerings replace them, cf Ap X 21 11 (=Bhar)

6 (The inviting and offering verses) for (the sacrifice to Agni) Svistakrt are "Thee of most resplendent fame", "What is carrying best"[1]

[1] RV I 45 6, V 25 7 In accordance with the Br (VII 9) The Aitareyins differ (AB I 10 4 5)

7 The rite closes with the (muttering of) the samyu (formula)[1]

[1] Note on I 15 8 Rests on the Br VII 7 end and VIII 2

V 6

SOMA PARIVAHANA

1-2 When the Soma has been bought and deposited into the cart and he (the hotr) has been addressed (by the adhvaryu) with (the words) "For Soma which is being conveyed around (recite)"[2] he (first) recites standing between the two wheel tracks (the verse) "From good to better, do thou advance forward May Brhaspati be thy leader Then settle down on this best (spot) of the earth Drive, accompanied by heroes, the foes far away"[3]

Cf Ap X 27 10

[2] It is only the SB which has the same redaction of this sampraisa

[3] The verse is quoted sakalapathena because it is alien to the RV Nevertheless the Brahmana (KB VII 10) gives only the first two padas Does the Brahmana presuppose the Sutra? Only the Aitareyins prescribe this verse equally at this occasion (AB I 13)

3 Accompanying the others and moving forwards between the two tracks (he recites) the (verses) "This prayer, O God, of the befriending", "Over the woods he hath extended the intermediate region", and the four (beginning) "O Soma, thy wondrous help"[1]

[1] The six verses are RV VIII 42 3, V 85 2, I 91 9 12 See the Br VII 10

4 Having caused to stop the cart before the shed[1] they intro

duce the Soma [2]

[1] Cf Ap X 29 9 and CH §38 [2] CH §41

5 The hotr should accompany them, along the way they enter into the shed [1]

[1] The way of entering is different according to different caranas See CH § 41 note 3 (Ap X 31 1)

6 With (the verse) "Which favourite resorts with havis" [1] he enters after (them)

[1] RV I 91 19 (KB VII 10)

7 The closing (verse) "The God hath come" he recites standing before the Ahavaniya with his face turned to the south [2]

[1] RV IV 53 7

[2] How we have to think the movement of the hotr is not very clear

8 Having touched (water), he is dismissed [1]

[1] And returns to his seat

9 From this moment on until the bringing forward of Agni and Soma they use boiling water, wherever water is wanted (for sipping or touching) [1]

[1] This is the time during which the avantara diksa for the sacrificer prevails Ap XI 1 13 XI 18 3

V 7

ATITHYESTI AND AGNI MANTHANA

1. The guest offering (is) destined for Visnu
2. It is a modification of the sacrifice on full moon day [1]

[1] See I 16 12 as the Br VIII 2

3 (The inviting and offering verses are) "Of Visnu I will proclaim", "Therefore Visnu is lauded" [1]

[1] RV I 154 1 and 2

4 (The inviting- and offering verses for the sacrifice) to (Agni) Svistakrt (are) "Him, the hotr of bright chariot", "He who provided with good horses" [1]

[1] RV X 1 5, IV 4 10 As KB VIII 2

5 (At the moment) when the sacrificial substance has been deposited (on the vedi) he recites the verses to accompany the churning of the fire [1]

[1] See III 13 17 Cf Ap X 31 12 (CH p.51), SB III 4 1 19 In accordance

with the Br. VIII 1

6 The offering of the sacrificial substance is performed whisperingly.[1]

[1] In accordance with the Br VIII 2

7 It closes with the idā ceremony

In accordance with the Br l c

V 8

TĀNŪNAPTRA

1, 2 All (the officiating priests and the sacrificer) having touched (water = washed their hands) touch simultaneously with (the formula)[1] "Thou art the strength of the Gods, unassailed, unassailable, uncursed, curse averting, uncursable May I straightway go to the truth Establish me in welfare" the liquified butter dedicated to Tanunaptr in the dhruvā spoon, in which (a piece) of gold has been deposited,[2] which has been put in a vessel (*pātrī*) on the strew (of the vedi)

[1] Cf V 6 9

[2] That gold must be put into it, is found of all the texts only in the Vadhūlasūtra

3 Having touched (the lustral boiling water) they pass before the Āhavanīya and whilst touching the stalks of the Soma they make him swell by reciting (the following verses) "May stalk on stalk of thee, O God Soma, swell for Indra, the winner of a part of the riches May Indra swell for thee, do thou swell for Indra Make to swell us, the friends, through gain and wisdom May I attain prosperously, O God Soma, the conclusion, the pressing of thee"[1]

[1] The mantra as AB I 26 4

4 Thereupon they touch their breast with (the verse) "The stalk which the Ādityas make swell, the imperishable, which the imperishable drink, through that may king Varuna, may Brhaspati, may the guardians of the world make us swell"[1]

[1] From the TS with a variant of the MS This touching is found only in our Sutra

5 Having (again) touched (the water) they lay their hand on

the prastara (bunch) so that the palm of the right one is turned upwards (the left one turned downwards), at afternoon so that the palm of the left hand is turned upwards (the right one turned downwards) Holding their hands in this position they make amends reciting (the formula) "Desired are riches, exceedingly (desired) for food, for good fortune, the right (*rta*) for the right saying ones Homage to Heaven and Earth"[2]

[1] On the position of the hands see note 2 in Germ transl of Āp XI 1 12

[2] The mantra agrees only with VS (or SB)

6 (The rites) from the causing to swell the Soma on (take place) at the completion of each upasad

V 9

PRAVARGYA AND UPASADS

1 The first sacrifice (of Soma one undertakes, is performed) without pravargya

KB VIII 3 beg

2 For a learned brahmana there is option[1]

He may perform it at his first sacrifice KB l c

3, 4 When the utensils required for the pravargya ceremony are being put together, he (the hotr) enters the shed through the eastern door, passes along the north side of the Ahavaniya the two mounds[2] and the utensils sits down near and behind (them)[3] and, when he has been addressed (by the adhvaryu) with (the words) "Perform the praise on (the pravargya)"[4] he recites, without taking breath each verse connecting them with the *pranava*[5]

[1] Cf Āp XV 5 4

[2] Cf Āp XV 6 20,21

[3] Cf Āp XV 5 3

[4] Cf e g Āp XV 6 1

[5] KB VIII 3 *anavānam abhistuyāt* Āsv IV 6 2 having uttered each verse without inhaling he makes the pranava and the pause (to take breath)

5 "The Brahman, first born, hath of old been unclosed by

Vena from the shining edge He unclosed its fundamental highest shapes the womb of the existent and of the non-existent

6 ? "This queen goeth first to the father for the first birth standing in the creation(?), to it (him ?) have I sent this well-shining sinuous one, they mix the hot drink (*gharma*) for the first one of the milk"(?)

7 "Unto that God Savitr, the sage within the two bowls, I sing, unto him of true impulses, the bestower of treasures, unto the wise friend, he at whose impulse the resplendent light shone high, the golden handed sage hath measured the heaven with beauty ' (or) instead of "with beauty", "with satiety"(?)

NOTE ON SUTRAS 6–7 The obscure verses of these occur in the Khilas (ed Scheftelowitz p 106) The KB VIII 4 and XXIII 8 cites only their pratikas Is thus again a proof that the Brahmaṇa presupposes the Sūtra ? But the same can be said about Āsv IV 6 3 in comparison with AB I 19 1 3 The last two are to be taken as one ? as KB XXIII 8 the verse is called atichandas The variant *trpā* instead of *krpā* also in Āsv, but nowhere else

8 (The verse) "Whom they annoint" (he recites at the moment) when the aperture (of the pravargya vessel) is being annointed (by the adhvaryu) [2]

RV V 43 7 [2] SB XIV 1 3 13

9 (The verse) "Sit thee down" when it is being set down (on the mound) [2]

RV I 36 9

[2] Cf SB 1 c 15 The AB and Āsv reverse the acts of 8 and 9

10 (The verses) "Be thou well disposed to us, O Agni", "Burn thou well, O Agni, "The (foe) who lies in ambush, O Agni' he recites while the coals are being brought near (the vessel) [2]

RV III 18 1 III 18 2 VI 5 4 [2] Cf Āp XV 7 9 8 1

11 (Then follow) the five (verses) "Take on brilliancy".'

RV IV 4 1 5 According to KB VIII 4 these five verses should follow the pradesas made by the adhvaryu cf Āp XV 7 6 where the yajamana performs this act, but according to the Kath Ār (Schroder p 98) *tasmāt prādesena dı o mimite* it is the adhvaryu

12 (The two verses) "Around thee, the singer" and "In the two '

RV I 10 12 I 83 3 According to the Brāhmaṇa these verses accompany the laying around of the pieces of wood SB XV 1 3 26 Āp.

XV 8 2 4

13 (The two verses) "Pure is one of them", "Worthily dost thou bear"[1]

[1] RV VI 58 1 II 33 10 These verses accompany the act of the adhvaryu when he lays by a silver and a gold rukma beneath and above the vessel Ap XV 7 3 8 5a

14 (Then) the two hymns "The bird annointed"[1] and "At the rim of the drop"[2]

[1] RV X 177 (three verses)

[2] RV IX 73 (nine verses) Between these two sūktas the Br (VIII 4 end) has *apasyam tva manasā cekitānam* (RV X 183) *ity etad asyāyatane prajākāmasyābhiṣṭuyāt* which Keith translates 'this he should utter in praise in the house of him who desires offspring', and he remarks that Sankh ignores this Quite right! Because the words of the Br mean this hymn he should recite instead of (lit in the place) of that (formerly mentioned) for one who is desirous of offspring The same prevails for VIII 6 end

15 (Then) the two (verses) 'Thy strainer hath been spread out for thee'

[1] RV IX 83 1 2

16 (Then the verse) "The dhisanā's spread out the strainer, holding the cauldron, which glowed at the (utterings of the) syllable *om* In the midst of the ocean the living creatures meditated three times a day on the bright name of the Sun"[1]

[1] The verse (meaning and translation uncertain) occurs in full also in Asv in pratīka in AB and KB

17 (Then) the hymn "This Vena,"[1] without the verse "In the sky the eagle".

[1] RV X 123 1 8 without verse 6 Thus 7 verses in all The verse here omitted is applied later V 10 15 in accordance with the Br VIII 4 *tṛm uttarāsu karoti*

18 (Then) the hymn "Thee, the lord of the troops"[1]

[1] RV II 23 (19 verses)

19 For (a woman) who is desirous of obtaining a male child he should, at (the words) "May we, having good sons, speak loudly in the assembly" (the close of this last mentioned hymn) think of a son

This is in accordance with the Br VIII 7

20 (Then) the nine (verses beginning) "What will win your favour"

[1] RV I 120 1 9 The Br VIII 5 designates these verses as *akṣidhṛt*

cyal Could this be the same as *vicchandasah* of AB 1 21 5 (cf later on XVIII 4 (*k i lhrya ic* linected to one point ?)

21 (Then) the three (verses) "Come to us with all help, O Asvins"

RV VIII 8 1 3

22, 23 (Then) at morning' the hymn "The two who come at morning ², at afternoon the hymn "Agni shineth" ³

¹ The pravargya is performed at morning and afternoon

² RV V 77 (*five* verses)

³ RV V 76 (*five* verses)

24a Then the whole (hymn) "I praise Heaven and Earth" ¹

Same designation *de lyaay* m at V 6 19—RV I 112(*twentyfive* verses)

24b–26 Letting free his voice¹, he recites over (the cauldron) omitting the last verse (of the last mentioned hymn¹, (at the moment) when (by the adhvaryu) has been said "Glowing is the cauldron ² (the verse) "He hath made aglow" ³, and then closes this part of his recitation with the last verse (of the hymn mentioned in sutra 24a)

According to the Comm he should utter this verse and the following loudly

² See SB XIV 1 3 33

³ RV IX 83 3 The whole abhstuti from V 9 5 to 26 comprises 101 verses in agreement with the Br VIII 3 and 6 the 100 verses represent the journey to heaven the 101st represents the loka of the sacrificer the purusa in the Sun Indra or Prajapati or the Brahman The rule given I 1 18 then seems not to prevail here (?)

27 Having touched (the lustral water) he rises, pays reverence to the mahavira with the chapter of verses destined for gazing at ¹ touches (the water)² and sits down

It is uncertain whether the anuvaka of the VS (Kanva recension not Madhyandina because the verses do not form a separate anuvaka) is meant, or that of the Krsna Yajurveda (Taitt Ar IV 7 beginning *apasyam gopam*) The e formulas are expressly designated as *avakasa* in both sakhas (SB XIV 1 4 1, Taitt Ar V 6 9 See also Baudh IX 8 276 14 A second question is how the hotr is to know which verses he is to recite but perhaps it is only the adhvaryu who recites the whilst the others lay hold of him *anvarabhante*

² All is in accordance with the Br VIII 6

V 10

1 (The verse) "I call unto me '.' (he recites) at the moment

when the cow is called near [2]

[1] RV I 164 26 [2] SB XIV 2 1 7, Ap XV 9 3 4

2 (The verse) "Making him" when she comes near [2]

RV I 164 27 [2] SB 1 c 8

3 (The verse) "Towards thee, O God Savitr', when the rope is put round her (horns) [2]

[1] RV I 24 3 [2] SB 1 c, Ap 1 c 5

4 (The two verses) "Like a calf with the mother (cow)" and "With the mother (cow) like a calf",[1] when the calf is admitted to the cow [2]

[1] RV IX 104 2 IX 105 2 [2] SB 1 c 9 Ap 1 c 6

5 With (the verse) "Thy teat",[1] when the calf catches the udder of the mother-cow

[1] RV I 164 49

6 The verse "The cow hath bellowed" when the calf is being removed (from the mother) [2]

[1] RV I 164 28

[2] SB 1 c 10 From *unnayati* it appears that SB is the source for our passage

7 (The two verses) "Sit ye down near, with homage' and "Agreeing together they sit down', when he (the milker) sits down near (the cow) [2]

[1] RV IX 11 6 and I 72 5 [2] Ap XV 9 7

8 Whilst the cow is milked (he recites the verses) "As at the milking the cow', "Seven milk', "By the ten', "The living cloud' —"Enkindled is the fire, O Asvins, heated for ye is the cauldron, come hither! The cows, the milch cows, O ye two bulls are being milked here, ye two wondrous ones, the singers are reveling [2] "Enkindled is the fire, O ye two bulls, the charioteer (*rathi*) of heaven, heated is the cauldron, sweet (milk) is milked for your food For we, singers many in number, call on you, O Asvins, in the joint revelings',[2] and "This is his most evident deed' [1]

The verses are RV X 42 2 VIII 72 7 VIII 72 8 IX 74 4, and I 62 6

[2] The two verses taken from AV (Paipp) with slight differences (AV VII 73 2 1)

9 (The verses) "He hath milked", and "Rise up, O Brahmanaspati , when he (the milker) arises [2]

[1] RV VIII 72 16 I 40 1 [2] Ap XV 9 10

10 (The verse) "Come up swiftly with the milk, O milker of the cow, pour into the cauldron the milk of the ruddy (cow) Savitr, the friend of the house, has irradiated the firmament, (and) after (that) Heaven and Earth of safe guidance,'[1] (he recites) when both kinds of milk are brought near[2]

[1] With some corruption and variants from AV VII 73 6 (Paipp)

[2] The cows' and goats' milk Ap XV 9 11

NOTE ON SUTRAS 1 10 These sutras give the *dohaniya rcah* to which the Brahmana (VIII 7beg) only alludes They agree in the main with AB I 22 2, where however the occasion at which they are to be recited is not specified Why does not the author of the Brahmana treat of these verses? He must have had them in his mind cf the note on V 10 33

11 (The two verses) "Pour out the admixture into the pressed (Soma),' and "Now the seer hath for the Asvins"[1] when these two (kinds of milk) are poured into (the mahavira-pot)[2]

[1] RV VIII 72 13 VIII 9 7 In accordance with the Br VIII 7

[2] Cf SB XIV 2 1 18 Ap XV 10 1 3

12 (The verse) "This God Savitr has lifted up with the golden'[1] when it (the mahavira pot) is being lifted up[2]

[1] RV VI 71 7

[2] In accordance with the Br (l c) Cf SB XIV 2 1 16 Ap XV 10 6 7

13 In case these acts are reversed (he recites his verse) according to the act

[1] When the pouring out comes after the lifting up, as is the practice of the Vajasaneyins cf SB XIV 2 1 16 and 18 and the Taittiriyas, cf Ap XV 10 1,3 as compared with ib 6 7 The sequence of Sankh recommended as the first agrees with that of the Brahmana (VIII 7)

14 (The verse) "Let Brahmanaspati, move forward'"[1] as they move forward[2] (to the Ahavaniya)

[1] RV I 43 3 [2] Cf SB XIV 2 2 1, Ap XV 10 7

15 (The verse) "The eagle flying in the vault",'[1] he recites whilst accompanying them[2]

[1] RV IX 85 11 (cf Sutra V 9 17) [2] *vrajatsu* the Br l c

16–18 Then he sits down upon the hotr's seat and, when he has been addressed (by the adhvaryu) with (the words[1] "Recite the offering verse for the heated milk (*gharma*)'" (he recites as offering verse) the two[2] verses joined "Both drink, O Asvins",[3] and "The heated gharma having its own hotr, attains to you your adhvaryu moves forward offering libation Of the sweet milk O

Asvins, for the sake of offering (?) accept ye, drink ye of the milk of the ruddy (cow)"[4] whereupon he pronounces the vasat call

See SB XIV 2 2 15 Āp XV 10 11

[2] That two verses must be taken together is in accordance with the Br VIII 7

[3] RV I 46 15

[4] With some differences = AV VII 73 5 There is no anuvakya SB l c

19 The second vasat call is "O Asvins, accept the hot milk". This[1] is the rite for the pravargya at morning

Viz, as described in 16 17

20 Now the rite at the afternoon

21. (Here he recites as offering verse) the two combined "Drink ye both, O Asvins, of this"[1] and "The offered butter, the milk that is in the ruddy (cows) that is your right portion here, O Asvins, come! Ye sweet ones, maintainers of the council, good lords, drink ye the heated gharma in the shining space of the sky",[2] whereupon he makes the vasat call

RV VIII 5 14 [2] Nearly identical with AV VII 73 4

22 The second vasat call is the same[1]

[1] See sūtra 19

23 He (continues) his recitation in honour (of the gharma) "The pure cauldron over which the svāhā call has been uttered among the Gods, the Asvins' bowl that is for the Gods to drink of, that all the immortals, enjoying, lick by the Gandharva's mouth"[1]

Nearly = AV VII 73 3 (AB I 22 8 gives the pratika!)

24 "O friend, do thou turn towards the friend"[1] (he recites) as he (the adhvaryu ?) returns[2]

[1] RV IV 1 3

[2] I am not certain to which act of the adhvaryu this refers The Comm. says "having gone to the north east (the adhvaryu returns probably he had SB XIV 2 2 29 in mind)

25 "The Gandharva here guardeth this abode", as if the cauldron is placed (on the mound)[2]

[1] RV IX 83 4 [2] Cf SB XIV 2 2 30, Āp XV 11 2

NOTE ON SUTRAS 18 22 The Brahmana (VIII 7) has the following remark *viparyasya dvāsatayībhyām vasatkuryād iti haika āhur yathāmnātam iti tv eva sthitam*, which is translated by Keith "Inverting the two verses from the Samhita should he utter the call of vasat some say, but the rule is to follow the traditional text". This cannot be right, as the text has *dvāsatayībhyām*, not *dvāsatayyau* I would translate "Reversing (the verses) he should make the vasat

will the verses from the Samhita (of the Rgveda)" This, then, may refer to the Aitareyins who (AB. I 22 3 and 5 Āśv IV 7 4) as first take the one which is not taken from the Rgveda and as last of the two each time the Rgveda verse so that it can be said that they make the vasat with the Rgveda verses On the contrary, the Sankh prescribes first the verses from the Rgveda, then the verses from elsewhere But to what does *yathāmnātam* refer? Is it possible that here we have again an indication that the Sūtra is prior to the Brahmana? *yathāmnātam* 'in the sutra?

26 The verse belonging to a pragatha "Him, indeed do his worshippers"[1] as he (the adhvaryu) is going to turn the cauldron upside down[2]

[1] There are two verses beginning with those words RV I 36 7 and VIII 69 17 So a specification was necessary The Comm assures that the verse from the eighth mandala is intended, but verses VIII 69 17 and 18 do *not* form a pragatha, whereas I 36 7 and 8 *do* So perhaps RV I 36 7 was intended

[2] Cf SB XIV 2 2 40 Ap XV 11 2

NOTE ON SUTRAS 24 26 These verses are not given in the Brahmana but they are found in AB

27 The verse "Havis, full of havis",[1] he recites before the libation[2]

RV IX 83 5

[2] This must refer to Ap XV 11 9 SB XIV 2 2 40 ?) In accordance with the Br VIII 7

28,29 To the hotr falls the partaking (of the remains) by smelling at it, to the sacrificer the direct partaking

Cf Ap XV 11 14

30 The same (rule prevails) at the dadhigharma[1]

Cf VII 16 1 8 Ap XIII 4 3

31 The mantra for partaking (runs) "The havis is offered, the sweet (drink) is offered in the fire that is most full of Indra May we eat of thee, O divine cauldron, that art full of sweetness, full of vigour, full of nourishment"

The mantra comes nearest to Tait Ar but it is somewhat shorter Very near stands also AB

32 When the vessels of the mahavira are being put together, he recites on (them the verse) "He to whom ascend the seven Visavas, of first ascent, the seer of farthest hearing, (is) gharma, the guest of Indra"[1]

See Ap XV 12 1,2

² The verse is identical with TA or MS or h h not is

33 He closes his recital with the verse "Feeding in good pasture

RV I 164 40

NOTE ON SUTRAS 1 33 If we count the two yajya verses once (either for the fore noon or for the after noon) this part of the hotr s abhistava contains 33 verses We read in the Br (VIII 6 end) Thirty three are the latter (verses)" From the Br it appears only partially which verses should constitute this number of thirty three But it appears from the Sutra

34 After having touched (the hot water) he is dismissed

In accordance with the Br (VIII 7)

35 Or (instead of on the days preceeding the sacrifice of Soma) the pravargya ceremony may be performed on the day of soma pressing (itself) in the agnidhriya shed (and at the following moments for the first time) after the performance of the out of doors laud (and for the second time) after the performance of the midday pavamana laud

The Br VIII 7 is as to the chief points in accordance with this statement but the second occasion is only indirectly mentioned I have no reference at hand, where it is stated that the pravargya can take place on the *sutyam ahal* SB XIV 3 1 21 resembles our passage, but it treats of the ladhigtarma

36 Having made the 'amends' over the prastara,¹ they go on with the upasad, if the soma sacrifice is combined with the pravargya, then after the completion of the pravargya

¹ Cf V 8 5 6

V 11

1 At forenoon he recites as kindling (verses) the three (beginning) "Offer ye havis to the generous one who must be adored (*upasadya*)¹, he recites each verse three times, without inhaling connecting them with the pranava²

¹ RV VII 15 1 3 ² In accordance with the Br VIII 8

2 At afternoon the three (verses) "This kindling stick of mine, O Agni, this homage (*upasad*) do thou accept"¹

¹ RV II 6 1 3 In accordance with the B VIII 8

3 With the thrice repeated recitation of the first (verse) he connects the last (verse) and then makes a pause

Cf CH p 68

4 With the (last) pranava he connects (immediately the summons to the deities to come near) "Bring Agni hither", "Bring Soma hither", "Bring Visnu hither"[1]

[1] So the nigada described in I 4 14 21 falls forth This is in accordance with the Br VIII 8

5, 6 Having urged (the adhvaryu) by uttering the appropriate formula to take up the two offering spoons[1] he recites the verses for the sacrifice whisperingly[2]

Cf I 6 14 10 [2] In accordance with the Br IX 1

7 (The inviting and offering verses for the oblation to Agni are) "May Agni slay the foes, "He who is dread as it were"[1] (For the oblation to Soma) "Thou with insight, O Soma", "Invincible in battles"[2] (For the oblation to Visnu) "He who to Visnu the ancient God, "Him, ye worshippers"[3]

RV VI 16 34 39

[2] RV I 91 2 and 21

[3] RV I 156 2 and 3 These verses are successively gayatri, tristubh, and jagati as is also prescribed in the Br (VIII 9 beg) They are, excluding those for Agni, different from those of the Aitareyins

8 He should perform only as much as has been enjoined[1]

So the ajyabhagas and the Svistakrt and all what follows after it fall forth

9 At afternoon the inviting and offering verses are reversed[1]

The yajyas of the forenoon are here used as anuvakyas and vice versa in accordance with the Br (VIII 9)

10 (The verses) "This kindling stick of mine, O Agni" are the three kindling verses on the second day at forenoon

Cf V 11 2

11 (The verses) "Offer ye havis to the generous one" at afternoon (of the second day)[2]

Cf V 11 2

[2] Sutras 10 and 11 agree with the Br (VIII 8)

12 Those of the first day are applied at the third day

13 But they (the upasads and their days) may be lengthened, having their proper time

[1] *svakala* is not a very clear expression but the meaning is, if the upasads are to be continued for more than three days (e g 12), that

then the second period of three days follows the rite of the first three

14 Or inversion may take place day after day

So that the second three day period has the three days in reversed order, this would be done in order to avoid sameness of performance (*jāmitva*)

V 12

1 Having, on the day which immediately precedes the day of the sacrifice of Soma itself, finished at forenoon both performances (of the upasad of forenoon and of that of afternoon), the bringing forward of the fire takes place, in case the soma sacrifice has not been combined with the pravargya

2 If it has been combined with the pravargya, the removal of the mahavira vessels (takes place)[1]

[1] See *CH* §77 (SB XIV 3 1, Ap XV 13)

3 At this occasion the prastotr sings a saman[1]

SB XIV 3 1 10, Ap XV 13 9

4 Here the hotr performs the finale[1]

[1] Together with all the other priests and the sacrificer

5 The bringing forward of the fire has been explained[1]

[1] See III 14 8 14

V 13

AGNISOMAPRANAYANA

1-3 When summoned (by the adhvaryu) for the moving forward of the two soma carts, he takes his stand between the northern track of the southern cart and the southern track of the northern cart and when he has been addressed (by the adhvaryu) with (the words) "Recite for the soma carts that are being moved forward"[1] he throws with the forepart of his right foot a lump of earth in the western direction with (the verse) "Hence (drive forth) the danger which comes from foreign (people) and from others than men, O slayer of Vṛtra The wheels of (the foes) have wended away"[1]

[1] Cf SB III 5 3 16

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[1] Cf SB III 5 3 16

² Cf Āp XI 7 2 That the hotṛ speaks this verse before his recitation is in accordance with the Br (IX 4)

4 He then recites standing (as first verse of his anuvacana) "Let the two go forward with zeal for the sacrifice" ¹

RV II 41 19

5 Thereupon, following along, resorting to the left track of the southern cart (the three verses) "May Heaven and Earth grant us this", "The milk rich in ghee of these both", "As you came like two twins striving" ¹

¹ RV II 41 20 I 22 14 X 13 2

6 (The verse) "In the two hast thou placed" as the cover is put over (the two carts)

¹ RV I 83 3 ² *chadiṣy adhiyamāne* Āp XI 8 1

7 (The verse) "All forms the sage doth assume"¹ as the two carts are being enclosed (with mats etc) ²

¹ RV I 83 3 ² Āp XI 8 4.

8 (The verse) "In your lap may sit the Gods" as the carts are made to repose on the nave boards ²

¹ RV II 41 21

² Cf Āp XI 7 3 (with note 3 on the Germ transl), ŚB III 5 3 20

9 In case these acts are reversed,¹ he recites his verses according to the act

¹ The sequence of the acts described in sūtras 6 8 is in accordance with the Br (IX 3 4) But generally they are which is more logical, reversed

10 He closes his recitation (with the verse) 'Around thee, O Singer' ¹

¹ RV I 10 12 All the acts described in this chapter are in accordance with the Br The verses of the AB differ partially

11. On the spot where he has recited the first verse, (to this having returned) there standing he is dismissed ¹

¹ This agrees with the Br (IX 4 end), cf III 14 14

V 14

1 When the localities for the sacrifice¹ have been meted out (and erected) they lead forward Agni and Soma (the fire and the soma) forward

¹ The sadas, the dhiṣṇyas

2 From this moment on, until the end of the sacrifice of the barren cow, the way of coming and going is between the cātvāla and the utkara [2]

[1] See VIII 12 5

[2] Cf CH §101 KB XVIII 9 *antarā ca cātvālotkarā upaniṣkrāmanti*

3-6 Having stepped forward along this way, he passes at the northern side the āgnīdhrīya shed and the sadas, enters, to the north of the two adhvaryus[1] and the vessels for the sacrifice, through the eastern door into the śālā, and sits down[2] to the west of the Śālāmukhīya fire [3]

[1] Who are busy in the śālā (the prācīnavaṃśa) with the preliminaries for the agnīṣomīya paśu; For the yajñapātrāṇi cf CH § 105, Āp XI 17 1

[2] That he is seated is in accordance with the Br (IX 5) The way to be followed by the hotṛ=Āśv IV 10 1

[3] The original Āhavanīya, which now is going to be replaced by the *fire on the high altar*

7, 8 When he has been addressed (by the adhvaryu) with (the words) "(Recite) for Agni and Soma being conveyed forward"[1] he recites, sitting, (the verse) "For thou hast impelled, O God, for the first father height for him, width for him, and now unto us, O Savitṛ, entirely do thou day after day impel abundance of cattle" [2]

The sampraiṣas as in AB, cf Āp XI 17 2

[2] The verse agrees of all the texts, only with Āśv It occurs with variants in Kāth, TB It is cited in AB and KB *pratīkena*

9 11 (Then he recites the verses) "Rise, O lord of the brahman", "Let the lord of the brahman move forward", the two tristichs "The hotṛ, the God", "To thee, O Agni" [1]

[1] RV I 40 1, I 40 3 III 27 7 9 I 17 9 All is in accordance with the Br (IX 5)

12 At the words "The embryo of beings I bring in"[1] he should fix his thoughts on the unborn child of his (wife), if she desires a child, whilst he accompanies the cortege to the north of the sadas [2]

The second pada of RV III 27 9 (*garbham ā dadhe*, cf *garbhadhānī*)

[2] Probably this sutra is to be regarded as an insertion

13 They deposit the fire in the āgnīdhrīya shed (on the hearth)

Identical with the Br (IX 5).

14 (The verse) "O Agni, accept gracefully",[1] he then recites (at the moment) when the libation is being performed by the adhvaryu [2]

[1] RV I 144 7

[2] In accordance with the Br IX 5 For this oblation see SB III 6 3 12, Ap XI 17 4, CH §106 c β

15 Accompanying the cortege on the north side[1] of the fire in the agnidhriya shed (on its way to the Ahavaniya) (he recites) the tristich "Soma goeth, who knoweth the way" [2]

[1] Cf Ap XI 17 6 [2] RV III 62 13 15

16 (The verse) "Unto the dear one"[1] (he recites at the moment) when the oblation is being offered (in the Ahavaniya) [2]

[1] RV IX 67 29 [2] Cf Āp l c, SB III 6 3 15

17 (The verse) "This of him, O king Varuna",[1] whilst he (the Soma) is brought (through the eastern door into the havirdhana shed) [2]

[1] RV I 156 4 [2] In accordance with the Br. Cf. Ap XI 17 8

18 (Reciting the verse) "Within thou hast come forward",[1] he enters (into the shed) after (the others) [2]

[1] RV VIII 48 2 [2] As the Br

19 As the Soma has been deposited in the southern havirdhana cart (he recites) standing to the north with his face directed southwards[1] the verses "Like an eagle his host", "Thee, the lord of hosts", "He has fixed the sky" [2]

[1] In accordance with the Br (IX 6 end)

[2] RV IX 71 6 II 23 1 VIII 42 1, as the Br

20. He concludes (his anuvacana) with (the verse) "Do thou welcome Varuna" [1]

[1] RV VIII 42 2 These are all in all (sūtras 8–20) 20 verses.

21 Turning himself round on his left shoulder as axle, he takes his seat at the eastern door of the havirdhana shed (outside)

22 In case the Soma is brought (into the shed) through the western door, the hotr follows (and enters through the same door)

Both possibilities are allowed This is in accordance with the Br cf note 3 on Germ transl of Ap XI 17 8

23–24 The recitation is the same, but now he turns round his right shoulder, leaves the shed by the western door, turns

round his left shoulder, passes now at the north side the havirdhana shed and takes his seat on the same place (at the eastern door of the shed)

The hotṛ must go forth and he may not turn his back to the Soma in the shed see note 106 23 in CH p 116

V 15

THE VICTIM TO BE SLAUGHTERED FOR AGNI AND SOMA

(Agnisomiyapasu)

1 On the day which precedes the sacrifice of Soma, the sacrifice of a he goat to Agni and Soma takes place

2 When he has been addressed (by the adhvaryu) (with the words) "(Recite) to the sacrificial post being anointed'," he recites (the verse) "They anoint thee"[2]

[1] Cf Ap VII 10 1 SB III 7 1 10

[2] RV III 8 1, in accordance with the Br (V 2)

3 When he has been addressed (with the words) "(Recite) to the (post) being erected' (he proceeds with the verses) "Be erected, O lord of the forest", "Rising before the kindled", "Born is he born', "Aloft to our aid, "Aloft us"[2]

Cf SB III 7 1 13 Ap VII 10 6

[2] RV III 8 3 2 5 I 36 13 14 In accordance with the Br

4a When addressed (by the words) "Recite to the post being girded" he concludes (his recitation) (with the verse) "The youth, well clad"[2]

[1] Only Ap VII 11 4b has the same sampraisa

[2] RV III 8 4 All agrees with the Br (seven verses)

4b Standing he recites the verses to accompany the churning of the fire[1]

Cf III 13 15 17

5a He concludes them with (the verse) "By the sacrifice the sacrifice"[1]

[1] RV I 164 50 So the verses here are not 16 (as III 13) but 17 According to the Br VIII 2 the last verse of III 13 has to be recited paraĉa, without returning without repetition Then must follow I 164 50 thrice repeated

5b Then he recites the kindling-verses

6 Immediately after he has summoned the deity' for whom the animal is destined, he summons Vanaspati

Cf I 5 Schwab p 84

7 Having touched simultaneously the two adhvaryus,' he remains standing

As described I 6 3-15 It is not wholly certain how many of the acts described in I 6 3ff are to be performed by the hotr (on *tisthati* cf Schwab p 88 line 3) probably unto the *srugadapana*

8 (Now) the sacrificer delivers the maitravaruna-staff to the maitravaruna with (the formula) "I deliver thee by the direction of Mitra and Varuna, the prasastra, for the security of the sacrifice

Cf Ap X 27 2

9 With the same mantra, (changing it) according to the aim' he (the maitravaruna) accepts it and enters[1] (the sadas), before (the hotr) making a turn to the right to the south of the hotr

Thus he says I accept thee etc

[1] *pratiprapadyate = prapadyate* ?

10 Having passed to the north of the havirdhana-shed and to the south of the agnidhriya shed he (the maitravaruna) enters the sadas by the eastern door sits down behind his own dhisnya and performs the rite for the eleven fore offerings

V 16

1 The promptings fall to the share of the maitravaruna

The praisas beginning *hota yaksat*, by which the maitravaruna prompts the hotr to recite his yajya collected in the Rgvedakhilas VII (praisadhyaya) ed Scheftelowitz p 142ff

2 Likewise the inviting verses at an (not) combined with prompting

See e g Schwab §93 etc

3 Equally the recitation (*anuvacana*)

[1] See e g Schwab §63 (p 97)

4a Standing and bending forward, leaning on his staff[2] (he utters these texts)

[1] In accordance with the B XXVIII 1 end In the beg where instead of *prahva* a we find *kuvakra iva prahva* prahana is not a corruption for *prahva* a as Bohtlingk has it in his shorter dictionary

5 To the doors 'Let the hotr worship the doors, the lofty, creaking, without running out of their frame, let them open their frame, let them loose their side-posts, let them open at this sacrifice granting a good entrance, fostering the rta Let them accept the butter. Hotr, recite the offering verse".

6 To dawn and night "Let the hotr worship dawn and night, the great ones, the well decorated, which procure abode for the bountiful lords of men, smiling at Indra (and) the Gods Let them sit down on this strew Let them accept the butter Hotr, recite the offering verse"

7 To the two divine hotrs 'Let the hotr worship the two divine hotrs, the charmingly speaking, the purifiers, the wise the mindful let the one today make (our sacrifice) well offered through food, the other well approved through strength let the self strong ones bring this sacrifice into heaven, unto the Gods Let them accept the butter Hotr, recite the offering verse'

8 To the three Goddesses (Iḍa, Sarasvati and Bharati) "Let the hotr worship the three Goddesses the most active of the active, let them today accomplish uninterrupted this act, the Goddesses for the Gods the divine act Let them accept the butter Hotr, recite the offering verse"

9 To Tvastr 'Let the hotr worship Tvastr, the moving, the distant (?), the seed placer, the renowned, the bestower of glory, the multiform not disappointing the desires May he be well thriving through prosperity, rich in men by men Let him accept the butter Hotr, recite the offering verse

10 To Vanaspati Let the hotr worship the lord of the forest Let him admit him who cherishes the prayer, he who quieting the manly Let the tree today make (the sacrifice) properly tasteful for the Gods, he the God who conveys the havis Let him accept the butter Hotr, recite the offering verse"

5 The apri (verses) are the offering-verses for the fore offerings, (to be taken) in accordance with the rsi descent of the sacrificer'

One (elliptic) sentence *yadārseyo yajamāno* (*bhavati tadārseyī āpriyah*) In the Rgveda Samhita are handed down ten apri sūktas (see e g M Muller A History of Ancient Sanskrit Literature p 463ff) I 13 I 142 I 188 II 3 III 4 V 5, VII 2 IX 5, X 70, X 110 They belong successively to the descendants of Kanva, Angiras, Agasti, Sunaka, Visvamitra Atr, Vasistha Kasyapa Vadhryasva and Jamadagni All these hymns contain, in the order corresponding with that of the praisas of the maitravaruna, verses addressed to the same deities In some of these suktas the verse to Tanūnapat in others the verse addressed to Narasamsa is omitted So, if the yajamana belongs to

the Kanva gotra, the verses of RV I 13 must be taken as yajyas etc

6. Or the (aprī hymn) beginning "Enkindled now is the human God"[1] may be taken for all (descendants of different rsis)

[1] RV X 110

7 But his own Narasamsa verse is to be taken for one who performs this fore offering[1]

[1] Because there is no verse addressed to Narasamsa in this hymn For whom the fore offering to Narasamsa (instead of that to Tanūnapat) is performed, for him the hotr should take his (the sacrificer's) own Narasamsa verse, viz, that which occurs in one of the hymns seen by the sacrificer's rsi forefather
Cf I 7 3

8 When he has performed (his part of) ten (of the eleven[1] fore offerings) he recites, as soon as he[2] has been addressed (by the adhvaryu) with (the words) "Recite to the fire being carried around"[3] the three verses "Agni, the hotr is being carried around at our sacrifice"[4]

[1] For the eleventh fore offering cf V 18 2
[2] Probably the maitravaruna, as this verse is mentioned in the part which treats of the hotrakas
[3] Cf SB III 8 1 6 Ap VII 15 1
[4] RV IV 15 1-3 In accordance with the Br XXVIII 2.

9 When he (the maitravaruna) has been addressed (by the adhvaryu) with the words "Do by-prompt[1] the hotr,"[2] he recites his by prompting[3] "Agni has vanquished"[3]

[1] An attempt to translate *upapraisa* where *upa* has the same meaning as in *upendra* Others translate 'secondary prompting', or 'prompting again'
[2] Cf SB III 8 1 11, Ap VII 15 7
[3] Praisadhyaya (see Rgvedakhila ed Scheftelowitz) "Agni has vanquished, he gained the booty he the God, has brought to the Gods the sacrificial gifts, rushing on quickly, being suitable to the dhenus, extending the sacrificer's life Prompt, O hotr, the sacrificial gifts to the Gods (*anjobhih* not recorded in the dictionaries Must be equal to *anjas*? Not clear is the meaning of *dhenubhih kalpamānah*)

10 When the by-prompting has been uttered, the hotr (recites) the adhrigu (formula)[1]

[1] Called after its last word, an epithet of Agni Whilst the AB gives the whole litany the KB contains only a few sentences it is given also in the praisadhyaya of the Khila (Scheftelowitz p 154)

V 17

1 Ye divine quieters (slaughterers) as well as ye that are human, commence! Lead ye the victim to the doors of the sacrifice commending (it) to the two lords of the sacrifice

2 "Bear ye the fire forwards for it Spread the strew Let its mother, let its father, let its brother from the same womb, let its comrade from the same flock assent

3 "Direct its feet to the north Make its eye go to the sun, let loose its breath to the wind, its life to the intermediate region, its hearing to the quarters, its bones to the earth

4 "Flay off its skin in one piece, before ripping up the navel, extract the omentum, keep its breath within

5 "Make his breast as a falcon as it were, his upper forelegs as hatchets, his lower forelegs as spikes, his shoulder blades as tortoises, his loins make (leave) unbroken, his thighs door leaves (?), his knees oleander leaves

6 "Twenty six are its ribs, these loosen one after another Each limb make (leave) entire

7 Dig in the earth a hole for the undigested food in the stomach and bowels

8 Unite the ogress with the blood

9 "Do not cut its rectum, deeming it an uruka, lest in your family and offspring a howler may howl, O quieters (O slaughterers)", and (after this passage comes) in the adhrigu (formula) the ninth (time for) taking breath[2]

[1] *Ravista* may be equal to *lavista* but with *r* instead of *l*, to facilitate the pun on *rvita ravat* ('lest in your family a death may occur')

[2] The other occasions for inhaling are indicated by the close of each sentence That he inhales nine times is in accordance with the Br (X 4) *nava krtvo adhrigāv avaniti* (= *apāniti*)

10 He concludes with the thrice repeated "O Adhrigu, do ye quiet (slay), do ye quiet well, do ye quiet, do ye quiet, O Adhrigu!" and thereupon mutters whisperingly (the designation of) both (Adhrigu) and apāpa?[1]

[1] Not wholly certain The last part of this sutra agrees with the Br X 4 Cf TB III 6 6 4 Apāpa is the name of the slaughterer of the victim for the Gods in AB he is called *nigrabhitr* 'he who holds down' probably an assistant of the slaughterer

It is uncertain, whether *ubhāv* belongs to the words to be

whispered

11. He may not look on the victim whilst it is being slaughtered

Cf SB III 8 1 15

12 The gazing on the curdled butter (*prsadajya*) is the 'good making' (*prayascitta*)[1]

[1] The gazing down on the prsadajya I find as yet, only in the Sutra texts That this gazing is here regarded as a prayascitta is somewhat strange Should our Sūtra contain two prescripts they must gaze on the prsadajya, (if they do not) a prayascitta (is required), or the simple muttering of a verse addressed to Visnu (?)

13 Or he mutters a verse addressed to Visnu[1]

[1] E g RV I 22 17

V 18

1 When he (the maitravaruna) has been addressed (by the adhvaryu) with the words "To the drops[1] (recite)",[2] he recites (the verse) "Accept graciously our most extending"[3] and the hymn beginning "Bring this our sacrifice"[4]

[1] The drops which fall from the omentum when it is being roasted

[2] Cf SB III 8 2 22, Ap VII 20 3

[3] RV I 75 1

[4] RV III 21 The verses are in accordance with the Br XXVIII 2

2 When he (always the maitravaruna) has been addressed (by the adhvaryu) with the words "For the svaha calls (prompt the hotr to recite his offering-verses)",[1] he prompts (the hotr) with (the formula) "Let the hotr worship Agni, svaha of the butter"[2]

[1] Cf SB III 8 2 23, Ap VII 20 4b Now follows the eleventh fore offering (cf sūtra V 16 4) Cf note 2 on the passage cited for Āp

[2] See Rgvedakhila ed Scheftelowitz p 143 "Let the hotr worship Agni svāhā from the butter svāhā, from the fat svāhā, from the drops svāhā, from the svaha calls svāhā, from the sacrificial words svāhā Let the butter drinking Gods, O Agni graciously accept the butter Hotr, recite the offering verse"

3 The offering-verse is the last of the apri verses[1]

[1] Cf note 1 on V 16 5

4. Between the last fore offering and the (offering of the) omentum the voice must be restrained[1]

KB X 5 *na svāhākṛtiś ca vaṣaṭ kāreṇa vācaṃ visṛjeta*

5 He does not perform the butter portions (at the sacrifice of the omentum)

Agrees with the Br III 5 *tau na yajati na some karoti*, see SB I 6 3 19

6 Or (they may be performed and then) the verses to be used are those containing the word 'growing'[1]

This is in direct opposition to the Brahmana Āp VII 20 7 also allows the ajyabhagas SB XI 7 4 2 allows them and it is also a fact that the praiṣādhyāya (ed Scheftelowitz p 143 VII 2b c) gives the praisas for them

[1] Cf I 16 3 these are those which prevail for new moon, perhaps because the *sutyam ahah* must fall on full moon day

7 The insertings are those of the sacrifices at full and new moon day At these the two (i e butter portions and the two deities to whom these are offered) enter (or, 'are inserted')[1]

This sutra refers to the preceeding one only If the ajya portions are offered, Agni and Soma should be mentioned in the nigama, viz in the devatavahana see I 3 22ff, cf Schwab § 82 (beg) as compared with ib § 84

8 Not in the promptings

9 The inviting (verse) for the (sacrifice of the) omentum is "O Agni and Soma hear this my call"[1]

RV I 93 1 that it is an anustubh agrees with the Br X 5 The verse itself is not mentioned in the Br

10 The prompting is "Let the hotr worship Agni and Soma"[1]

See RV Kh ed Scheftelowitz p 143 'Let the hotr worship Agni and Soma Let th m graciously accept the fat of the omentum of the buck Hotr recite the offering verse'

11 The offering verse is "You both have brought these lights"[1]

[1] RV I 93 5 Agrees with AB II 9 5 Tristubh in accordance with the Br X 5

12 Having left (the sadas) as they had entered it,[1] they (the hotr and maitrāvaruna) wash over the cātvāla (the pit) (their hands) with the tristich "Here, O Waters, carry ye off"[2] and are (temporarily) discharged

[1] Cf V 15 10

[2] RV I 23 22 24

1 When summoned (by the adhvaryu) for the oblation of the victimal cake, they (the hotr and maitravaruna) pass at the north side of the agnidhriya shed and the hotr s dhisnya and sit down according to their dhisnya (each behind his own dhisnya)

' The pasupurolasa the cake of rice which follows after the sacrifice of the omentum *pasu n alabhyamanam puroda o 'nunirupyate* KB X 5 See Ap VII 22 11

2 The aims of the (sacrifice of the) victim bring about, on account of their force the aim (of the cake)

The acts of the animal sacrifice so far as they are the same as those of the cake need not be repeated (?)

3 Even if there is collision of cake and Svistakrt

KB X 5 *atha yatra purola o nunu upyate tat purodasa svistakrd acyuto 'gnir vai svi takrt tasmad acy ito bhavati* Asv III 5 5ff *tena (pasu purodasena) caritva svistakrta careyuh | yadi tv antayalyany tair agre careyuh | na tu te am nigamesu anvrttih | na iyesam urdhvam vaahanad utpannanam*

4 Of (sacrificial substances) of unequal quality the practice (is brought about) by not adapting

Cf Asv III 6 7 with commentary

5 There are no insertings of the (deities of those rites) that are enjoined in the connected performance of the animal sacrifice

Cf IX 27 3

6 The inviting (verse) for the cake is "O Agni and Soma, he who today" '

RV I 93 2 (anustubh cf KB X 5)

7 The prompting is "Let the hotr worship Agni and Soma ' (Let them graciously accept the sacrificial substance of the cake Hotr, recite the offering verse)"

' RV Kh ed Scheftelowitz p 143 VII 2e

8 The offering verse is "O Agni and Soma, save our coursers" '

RV I 93 12 (anustubh cf KB X 5)

9 The inviting (verse) for (the sacrifice to) Agni Svistakrt is "Potent nourishment, O Agni

RV III 1 23 (a verse of Visvamitra KB X 5)

10 The prompting is "Hotr, worship Agni" '

The rest is "Let him graciously accept the sacrificial substance of the cake Hotr, recite the offering verse"

11 The offering verse is "Praising the flaming fire".[1]

[1] RV III 17 4 (a verse of Visvamitra, KB X 5)

12 Having invoked the idā (at the end of the oblation of the cake) they proceed with (the offering of the parts of) the animal (victim itself)

13 When he has been addressed (by the adhvaryu) with the words "(Recite the inviting-verse) for the sacrificial substance (being cut in portions) for manotā",[1] he recites the manotā hymn (beginning) "For thou art the first thinker".[2]

[1] Cf AB II 10 1, SB III 8 3 1, Ap VII 24 1

[2] RV VI 1

14 The inviting verse for the oblation of (the parts of) the victim is "He who granted you the oblation, O Agni and Soma".[1]

[1] RV I 93 3, not recorded in any other source

15 The prompting is "Let the hotr worship Agni and Soma".[1]

[1] Praisadhyaya VII 2f (ed Scheftelowitz p 143) 'Let the hotr worship Agni and Soma Of the sacrificial substance of the buck they have today eaten the fat taken out of the middle (i e the omentum) before the malignants, before the men have seized it Let them now consume of the appetite exciting, well nurturing (?), pithful, much celebrated(?) fire tasted, fat covered meat parts that are cut off from the ribs from the buttocks from the lower fore legs, from the utsadas, limb after limb Let Agni and Soma do so Let them graciously accept the sacrifice Hotr recite the offering verse'

16 In the middle of the offering verse "O Agni and Soma, partake ye of the sacrificial substance"[1] he pauses (and waits) until the oblation of the gravy.[2]

[1] RV I 93 7

[2] See SB III 8 3 31 and Ap VII 25.10 with notes

17 After it has been poured into the fire, he (recites the second half of the verse and) utters the vaṣaṭ call.

18. The inviting-verse for (the oblation to) the lord of the forest is "Convey ever to the Gods, O gold leafed lord of the forest, the sacrificial substances, thy aim (?) girding thyself sunwise with the rope, along the right paths of the rta".[1]

[1] Sampraisadhyaya VII 2g (Scheftelowitz p 143)

19. The prompting is "Let the hotr worship the lord of the forest".[1]

[1] "Let the hotr worship the lord of the forest, for he has put on the most beautiful, the most strong rope Where are the abodes dear to Agni, the abodes dear to the libation of butter, where are the abodes dear to Soma at the libation of butter, where are the abodes dear to Agni and Soma, the libation of the buck where a e the spots dear to the lord of the forest, where are the abodes dear to the butter drinking Gods where are the abodes dear to Agni the hotr The e he may give over this (victim) under praise and celebration Making himself very strong as it were, let him do thus Let the G d Vanaspati graciously accept the sacrifice Hotr, recite the offering verse" Praisadhyaya VII 2h

20 The offering verse is "O lord of the forest, by the rope"[1]

[1] ib, i "O lord of the forest, girding thyself with the mo t beautiful rope, knowing the rules, convey unto the Gods the sacrificial gifts of him who has established (them) and announce him among the immortals as a giver"

21. The inviting-verse for (the oblation to Agni) Svistakrt is "Delight the Gods"[1]

[1] Cf I 9 1

22 The prompting is "Let the hotr worship Agni Svistakrt"[1]

[1] Praisadhyaya VII 2k 'Let the hotr worship Agni Svistakrt Agni has worshipped the abodes dear to Agni of the libation of the butter He has worshipped the abodes dear to Soma of the libation of butter. He has worshipped the abodes dear to Agni and Soma of the libation of the buck He has worshipped the spots dear to the lord of the forest He has worshipped the abodes dear to the butter drinking Gods Let hotr worship the abodes dear to Agni the hotr Let hotr worship his own greatness Let him by his worship bring hither the food worthy of sacrifice Let him, Jatavedas, practise the sacrifices Let him graciously accept the sacrifice Hotr, recite the offering-verse"

23 The offering (verse) is (the same as that which is used ordinarily in this sacrifice), without the prose insertion[1]

[1] The same as I 8 2 (RV VI 15 14), but without the nigada because this nearly agrees with the praisa

24 When he has invoked the Ida, he performs the rite of the eleven after-offerings

V 20

1 He (the maitrāvaruna) prompts (the hotr to recite his offering verse) without taking breath (with the praisas, the first of which runs) "The divine barhis (the strew) may be connected with the Gods" [1]

[1] The praisas (Praisadhyaya VII 3, e 1 Scheftelowitz p 144f cf V 16 4 note) are

1 To the barhis The divine barhis may be connected with the Gods through the Gods, connected with me through men At morning may it be gathered, at night may it be brought near May we through riches rejoice more than others who strew the sacrificial grass Let it accept for bestowing wealth (on us), our good gift Recite the offering verse"

2 To the doors 'Divine doors! Well closing strong, at approach pliant immovable at God calling even a young calf could displace them or a new born child Not a courser, whirling up dust, may reach them Let them accept for bestowing wealth, our good gift Recite the offering verse"

3 For dawn and night The divine dawn and night have, in the course of this sacrifice, vied in calling (the Gods) Now also they have well pleased well satisfied advanced towards the people of the Gods Let them accept, for bestowing wealth our good gift Recite the offering verse'

4 To the cherishing ones 'The two cherishing, wealth bestowing ones one of whom has driven away the evil foes the other of whom has conveyed to the sacrificer desirable goods Let them accept, for bestowing wealth our good gift Recite the offering-verse"

5 For Urja and Ahuti The two divine Urja and Ahuti one of them has conveyed hither pith (and) food the other meal (and) compotation May we possess the old (together) with the new, the new (together) with the old This pith Urja and Ahuti, being strong, have brought *effectuated* Let them accept for bestowing wealth, our good gift Recite the offering verse'

6 To the two divine hotrs 'The two Gods, the divine hotrs, the potr and nestr who slay the wicked who bring hither the good things Let them accept, for bestowing wealth, our good gift Recite the offering verse

7 To the three Goddesses 'The Goddesses three the three Goddesses, Ila Sarasvati and Bharati Bharati hath with the Adityas taken hold of the sky Sarasvati hath with the Rudras favoured this sacrifice may we here feast *together* with Ila, who is joined with the Vasus. Let them accept, for bestowing wealth, our good gift

Recite the offering verse'

8 To Narasamsa 'The God Narasamsa, with three heads, with six eyes a hundred white backed (bulls) take him on (their backs), a thousand carry him forwards Mitra and Varuna are entitled to his holy function, Bṛhaspati to his chanters function, the Asvins to their adhvaryu function Let him accept for bestowing wealth, our good gift Recite the offering verse"

9 To Vanaspati The God Vanaspati, giving plenty of rain, having a garment of fat hath reached with his tip the sky, hath filled with his middle part the intermediate region, has fixed with his lower part the earth Let him accept, for bestowing wealth, our good gift Recite the offering verse

10 To the sacrificial grass "Divine barhis, thou immovable art of the water (herbs), the protector of the movable, (thou), being thyself immovable, excessively supporting the strongly supporting, much desired, rich in glory Through this grass may we overcome the other grass (the other sacrifices) Let it accept, for bestowing wealth our good gifts Recite the offering verse"

11 To Agni Svistakṛt 'The God Agni Svistakṛt, the wealthy, the charming the wise of true intents the hotṛ who by his worship brings near the hotṛ, bringing perfectly near the hotṛ O Agni, the Gods thou hast worshipped, the Gods thou hast delighted, and who have rejoiced in thy function as hotṛ—that hotṛ ship, which has gained (goods) elevate thou so that it reaches the Gods, this sacrifice elevate thou to heaven among the Gods, for, Agni Svistakṛt, thou hast been our hotṛ Accept for bestowing wealth, our good gift, at our offering of homage Recite the offering verse

2 The offering verses are the same as at the caturmasyas

[1] See III 13 26 27 These parts of the praisa are in the Br X 3 designated as pratikas

3, 4 Between the eighth and the ninth come the two incidental ones, viz "Let the God Vanaspati, for bestowing wealth, accept our good gift [1], "Let the divine barhis, of the water (herbs), for bestowing wealth, accept our good gift" [1]

[1] Cf Āp VII 27 1

5 When (the maitravaruna) has been addressed (by the adhvaryu with the words) "Prompt (the hotṛ to recite) the good words" he utters the prompting for the suktavaka with the formula "This sacrificer hath today Agni as his hotṛ" [2]

[1] Cf Hir IV 17 *sukta presyeti suktavāke sampresyati*, Āp VII 27 6

[2] The formula is found in the praisadhyaya VII 2 1 (ed Scheftelowitz p 144) 'This sacrificer hath today Agni chosen as his hotṛ this

sacrificer who prepared cooked food, who baked a sacrificial cake, who took out the butter for Agni, who took out the butter for Soma, who fettered to the post (=slaughtered, made slaughter) a buck for Agni and Soma, the divine lord of the forest (sacrificial post) hath today formed a good resting place for Agni through the butter, for Soma through the butter, for Agni and Soma through the buck. These both have consumed it beginning with the fat (of the omentum), they have accepted the cooked parts (of the victim), they have taken delight in the offering cake Thee hath now, O rsi of rsi-descent, O grandson of rsis this sacrificer chosen out of many who had come together, thinking 'he shall by his worship acquire for me amidst the Gods rich treasures' All the gifts that the Gods did consume, these for him (the sacrificer) do thou wish and assent. Thou art O hotr impelled to (utter) the blessing words, prompted as human (hotr) to (speak) the good words, say the good words".

6 At the (sacrifice of the buck) which is immolated on the day of soma sacrifice (itself) the (formula expressly) destined for this occasion (takes the place of the formerly mentioned one)" [1]

[1] v z, the one that is recorded in the praisadhyaya VII 4p (ed Scheftelowitz p 147)

7 When (at the close of the good words)[1] the all hail and the blessing have been said (by the hotr)[2] the maitravaruna steps out of the sadas and is (temporarily) discharged

[1] See I 14 1 20 [2] See ib 21

8 The hotr betakes himself (with the others) to the shed (the pracinavamsa sala) and ends the night by performing the rites ending with the patnisamyajas [1]

[1] *The last* act of the sacrificer of the buck for Agni and Soma, cf OH §106c Here ends for the hotr the rites of the *aupavasathyam ahah* After an interruption for remarks on the animal sacrifice in general (VI 1) the regular description of the soma sacrifice is taken up in VI 2

VI 1

GENERAL REMARKS ABOUT PASU OFFERINGS
NIRUDHAPAŚU

1 The (victim) offered to Agni and Soma, explained (in the preceeding chapter)[1] is the model for (all the other) animal sacrifices

[1] V 15 20

2 The tradition of the mantras which derives from the rsis (is given) in the model[1]

So in the verses of the Rgveda nothing may be changed

3 They call 'adaptation' (*uha*), the change of a word, according to the aim (the subject), in the subsequent rite (i e in the modification), if the change of aim is not expressed in the form of the model

4 In the verses of the Rksamhita no change is produced[1]

[1] These must remain unaltered, cf Asv V 4 3

5 On the ground of difference of aim (subject) the following change of words must be made ('for the sacrificer' is replaced by) 'for the two sacrificers, or for the sacrificers (in case the sacrificers are two or more) (For 'the two lords of the sacrifice'[2] is replaced by) 'To the lord of the sacrifice, or to the lords (pl) of the sacrifice' (in case the victim is destined not for two deities together but for one or for more than two) (The word 'the victim'[2] is replaced by) 'the two victims, or the victims' (in the same case) (The words 'they two have eaten'[3] are replaced by) 'he has eaten, or they (pl) have eaten' (in the same case) (The words 'let them consume'[3] are replaced by) 'let him consume, or let them (pl) consume' (The words 'they both have consumed'[4] are replaced by) 'He hath consumed, or they have consumed, or he hath eaten, or they have eaten' (The words 'making himself very strong'[5] are replaced by) 'making themselves (*dual*) very strong, or making themselves (*pl*) very strong' (The words 'They two have accepted the cooked

parts'[6] are replaced by) 'He has accepted (the cooked parts), and they (pl) have accepted (the cooked parts)' (The words 'Two have taken delight in the cake are replaced by) 'He hath taken delight in the cake, and they (pl) have taken delight in the cake (The words in the suktavaka 'May he obtain that'[7] are replaced by) 'May they obtain that' (if there is a plural of sacrificers) (The words 'May he prosper' are replaced by) 'May they prosper (The words 'He hath wished'[8] are replaced by) 'They two have wished, they (pl) have wished'

At the avalana V 15 6 cf I 5 1
[2] In the adhrigu V 17 1
[3] In the praisa V 19 15
[4] In the praisa V 20 5
[5] In the praisa V 19 22
[6] In the praisa V 20 5
[7] See V 20 5 as compared with I 14 18
[8] In the praisa *dhānāsomānām* etc, praisādhyāya VII 4 9 ed Scheftelowitz p 141

6 The words (in the adhrigu formula) 'Strew', 'eye', 'hearing' 'breath', life, 'skin', 'navel', 'breath', the names of the relations, the words 'falcon', hatchets', 'shoulder blades', 'tortoises', 'oleander leaves, 'hole for the undigested food, 'blood' are (even in case there are more victims than one) left unchanged

In the adhrigu formula see V 17.1 9 As to the names of the relations, even if there is a plurality or plurality of victims the words mother father in V 17 2 remain unaltered

7 Nor (must any change be made) in case there is doubt about the applying(?)

[1] *codanā* means here according to the Comm *abhidheya* (' that what is referred to) and he cites as examples *agne tvam suktavāg asi*, and *tad asmai devā rāsantām* (I 14 2 and 18) In some cases *agni* only is mentioned and there is doubt whether the Agni Āhavaniya is meant, or Agni the God In this case nothing must be altered, see the Comm on I 14 18 19

8 Nor (must be replaced) the remains (not expressed parts of a mantra), which have no precedent (in any former mantra)[1]

[1] The Comm refers to VII 5 1 where in the mantra ending *saha prāṇena saha varcasā* although the word *bhaksayāmi* is missing this word must not be spoken

9 Nor the āya nigadas

[1] The prose insertions of the āyas? The word *āya* is absolutely un

clear Definition of nigada in Āsv III 2 16 (comm) The Comm refers to the nigada in I 4 14 *agne mahāṃ asi brāhmana bhārateti* The word recurs in the Comm on VII 9 1, VII 16 7, VIII 7 1 Read in the Comm our passage (p 270 l.3) *bhāratety evam ādinam anuhah* instead of *uhah*(?)

10, 11 The rule for numbers[1] is that (in the adhrigu formula) the words 'in one piece'[2] are said twice and that equally the words: 'twentysix ribs'[3] are either repeated twice or this number is expressed by adding together[4]

[1] This rule prevails for a plurality or plurality of victims

[2] See V 17 4

[3] See V 17 6

[4] So it is also allowed to say if there are twin victims 52 if there are eleven 286 ribs Cf Āsv III 3 3, ManavaSr V 2 9 5

12 When the victim is destined for a single deity or for a pair of deities, (the words of the mantras are adhibited)[1] as for a plurality

The Comm gives as example a formula for the nirūḍha paśubandha destined for Indra Agni *indrāgnī vanaspatis tam apanudantu* (the verb remains in the plural and is not changed into the dual) I cannot find this mantra

13, 14 If the victims are pairs (a male and a female) they are designated as a masculine, if (the female is) of the same kind[1], and even if the female belongs to another kind[2]

[1] A *meṣa* and *meṣī* are designated as *meṣau*, cf Asv III 2 12 ManavaSr. V 2 9 2 (end)

[2] For this no example is given but the Comm adduces *pitarau*

15 The vowel *a* of the word *eva* is combined by sandhi with the (immediately following) name of the deity, designating a pair of deities, and having a vowel at the beginning[1]

[1] This remark refers to the fact that sometimes at the end of a praisa occurs *eva* (as in praisadhvaya VII 2f, ed Scheftelowitz p 143) Some times *evam* e g in ib b Before a name beginning with a vowel the *m* falls out So should be *evendrāgnī* but *evam mitrāvarunau* but *evam agnih* (because this is a single deity) Cf Āsv III 6 3 4

16, 17 If there is a plurality of victims, the words 'fettering'[1] and 'making a good resting place' are said once

[1] *badhnan* and *supasthā(h)* in the praisa translated on V 20 5

18 At the beginning and at the end of the half year from winter to summer solstice[1] must be performed the 'separate' animal sacrifice destined for Indra and Agni

The same I find only in the VarahaSr *udag ayanasyādyantayor aindrāgnena paśunā yajeta* Cf Āp VII 28 6

19 Or (it may be) annual

20 Many are the animal sacrifices undertaken in view of a special wish¹

These are known from the Kṛṣṇa Yajurveda, cf e g Āp XIX 16

21 With the exception of the victim dedicated to Agni and Soma and the one which is slaughtered at the day of the soma sacrifice itself¹ the animal sacrifices begin with the leading forward of the fire and end with the rite of the heart-spit

Cf SB III 8 5 11

22 And for him who is going to undertake such a sacrifice firstly is performed an iṣṭi to Agni and Viṣṇu¹

Cf Āp VII 1 3 The Comm on it cites a passage from a book of the Carakas where this is prescribed

23 24 Except at the sacrifice of a victim for Agni and Soma, the pronouncing of the wishes, and the mentioning in the sūktavāka of the names (of the sacrificer) take place

Cf I 14 17 This is expressly stated for the agnīṣomīya in accordance with V 3 7 8

25 26 From the recitation of the morning litany on, whenever (in this book) the beginning words (of a hymn) for a śastra or a recitation are cited, the (whole) hymns are meant, otherwise one (single verse) is meant

VI 2

PRĀTARANUVĀKA

1 Being called when the night is far advanced¹ (by the adhvaryu) for the recitation of the morning litany he mutters, standing before the dhiṣṇya of the agnīdhra,² the formulas of resort³

¹ In accordance with the Br XI 8

² In view of the libation which he makes in this fire, XI 3 8 (end)

³ In accordance with the Br XI 1

2 To *bhuḥ* I resort To *bhuvaḥ* I resort To *svaḥ* I resort To *bhur bhuvaḥ svaḥ* I resort To *om* I resort To the word, the

verse I resort To the mind, the formula I resort To the chant, the breath I resort To the eye, the ear I resort Homage to the Gods Homage to the deities Homage to the Great God Homage to the gandharvas and the nymphs Homage to the divine hosts of Serpents Homage to the past Homage to the future Homage to the Fathers Homage also to ye all who are entitled to homage'

These formulas partly agree with VS XXXVI 1 partly are unknown from elsewhere

3 He then addresses reverently, while standing the quarters according to the indication in the formula

VI 3

1 "In this eastern quarter sun and moon are my regents May sun and moon protect me against that quarter May he go, of the deities, to sun and moon, who at that side attacks us' (with this formula he addresses) the east

2 "In this southern quarter Yama and Death are my regents May Yama and Death protect me against that quarter May he go, of the deities to Yama and Death, who at that side attacks us' (with this formula he addresses) the south

3 'In this western quarter Mitra and Varuna are my regents May Mitra and Varuna protect me against that quarter May he go, of the deities to Mitra and Varuna who at that side attacks us' (with this formula he addresses) the west

4 "In this northern quarter Soma and Rudra are my regents May Soma and Rudra protect me against that quarter May he go, of the deities, to Soma and Rudra, who at that side attacks us" (with this formula he addresses) the north, making a turn to the left

5 "In this upper quarter Bṛhaspati and Indra are my regents May Bṛhaspati and Indra protect me against that quarter May he go, of the deities to Bṛhaspati and Indra, who at that side attacks us" (with this mantra he addresses) the zenith turning himself to the east

6 "In this intermediate region Vayu and Rain are my regents May Vayu and Rain protect me against that quarter May he of the deities, go to Vayu and Rain, who at that side attacks us (with this formula he addresses) the intermediate region

7 'In this earth Agni and Food are my regents May Agni and Food protect me against that quarter May he go, of the deities, to Agni and Food, who at that side attacks us' (with this formula he addresses) the Earth[1]

[1] The mantras of I 7 only found in Sankh The Br has no reference to this upasthana

8 Then he mutters (the formulas) "The rathantara and the brhat are my thighs, the vamadevya is my trunk, the yajñaya jñiya my support, I (am) *bhuh* I (am) *bhuvah* I (am) *svah* I am the stone I (am) the stones butt' (?)[1] (and the verse beginning "The well protecting Earth'[2] Then he turns from left to right, pours by means of the sruva into the agnidhriya fire (six) libations[2] with (the formulas) "*Bhuh bhuvah svah, svaha*. To Agni, *svaha* To Usas, *svaha* To the Asvins, *svaha* To Sarasvati, *svaha* May their greatness delighting in the pressings, partake of the clarified butter, *svaha*[1]' Thereupon he turns to the left (around his left shoulder) and sits down at the eastern door of the havirdhana shed[3]

The mantras, partly unintelligible only in this text
[2] In accordance with the Br XI 1 *ahutir juhoti*
[3] In accordance with the Br XI 6 beg *havirdhānayoḥ* probably at the inside of the shed ?

9 When he has been addressed (by the adhvaryu) with the words "Recite to the Gods the early coming',[1] he recites after having uttered the sound *him*[2] with middle (pitch of the) voice[3] the morning litany

[1] Ap XII 3 14 SB III 9 3,8
[2] In accordance with the Br XI 1
[3] accrdh the Br l c

10 Of pankti verses (verses of five verse quarters) he joins the (first) three padas together, then makes the pause, and after the two last verse quarters he joins the pranava[1]

[1] In accordance with the Br (XI 2 beg) The rule seems to prevail only for the asvinasastra cf VII 20 3 4

11. Having recited[1] (before the litany proper) the "O Rich waters" verse,[2] (he recites of the morning litany) the 'agni section' (*kratu*) containing (firstly) gayatri verses [3]

[1] In accordance with the Br XI 4

[2] RV X 30 12

[3] Each part of the litany (*kratu*) contains hymns in gayatri anustubh tristubh brhati usnih jagati verses and at the end a hymn in pankti verse in accordance with the Br XI 2 these hymns in pankti metre have, each of them the same refrain (Br XI 5 *samānodarkā yuttamāni kratunām pānktāni*)

VI 4

1 (The hymns beginning "Entering upon the worship" (I 74 9 verses) "Agni, I praise the house chaplain" (I 7 9 verses), "Agni, we choose as our messenger (I 12 12 verses), the first ten verses of the hymn "As a horse thee" (I 27 10 verses), "Rejoice in the most extending (I 75 5 verses), "We, the Gotamas unto thee" (I 78 5 verses), "Agni, the hotr, the purohita" (III 11 9 verses), "The all knowing messenger" (IV 8 8 verses, "O Agni, be gracious (IV 9 8 verses), "Praising thee, we call" (V 13 6 verses), "We awaken Agni with praise (V 14 6 verses), "To him who must be adored" (VII 15 15 verses), "These praises of the wise" (VIII 43 33 verses), "Honour ye agni with fuel" (VIII 44 30 verses) "Let our prayers impel Agni" (X 156 5 verses), "Raise the voice in honour of Agni (X 187 5 verses), and the first twenty six verses of the hymn "Thou Agni art the hotr of the sacrifices" (VI 16 1 26)

2, 3 Now the anustubh part the single (verse) "These, loved by thee, O Agni (VI 16 27), the hymn "The hotr has been born (II 5 8 verses), the first nine verses of the hymn "For thou princely glory" (VI 2 1–9, the five verses "O Agni, when uninterrupted for thee (IV 7 2–6)

4, 5 Now the tristubh part the five (verses) "What of the sleeper (?)" (IV 7 7–11), the three (hymns) "He who immortal among the mortals" (IV 2–4 51 verses), the five hymns "Incite the God" (VII 7–11 30 verses), the seven (hymns) "At the

beginning the great one' (X 1-7 49 verses), "Mentally we have gone (VII 12 3 verses)

6 7 Now the brhati part "With this homage" (VII 16 12 verses the hymn 'We come to the swift' (I 36 20 verses), first twelve verses of the hymn "O Agni, convey the matutinal (I 44 12 verses, the first eight of the hymn "We as friends honour thee' (III 9 1-8, the four (verses) "Has shown himself (VIII 103 1-4, the three verses) "He being enkindled X 150 1 3), the hymn "This Agni possesses' (III 16 6 verses)

8 9 Now the usnih part the hymn "Thee, O Agni, the wise (III 10 9 verses, the hymn "Praise the accepting one" (VIII 23 30 verses) Bestowing much I call thee" (X 150 3 verses)

10, 11 Then the jagati part the first seven verses of the hymn 'To Agni who is seated on the vedi' (I 140 1-7), the hymn 'The hotr goes forwards" (I 141 7 verses, the hymn 'By the sacrifice make ye grow' (II 2 13 verses), the hymn 'The chief of the people has been born (V 11 6 verses)

12, 13 Then the pankti part "Agni I deem him" (V 6 10 verses)

VI 5

1, 2 Then the Usas section the gayatrī part (is) the three verses Which mortal, O Usas (I 30 20 22), the hymn "This glad creature hath shown herself' (IV 52 7 verses)

3, 4 Then the anustubh part the hymn "Come hither, O Usas, with welcome gifts (I 49 4 verses)

5, 6 Then the tristubh part the four hymns "She has appeared shining as a young woman' (VII 77 80 19 verses)

7, 8 Then the brhati part the hymn "She has shown herself' (VII 81 6 verses), and the hymn "With fortune dawn for us, O Usas I 48 16 verses)

9, 10 Then the usnih-part the three (verses) "Bring hither, O Usas that wonderful I 92 13 15)

11, 12 Then the jagati part the four (verses) "These dawn

ings here" (I 92 1, 4).

13, 14. Then the paṅkti-part: the hymn: "For great prosperity" (V.79: 10 verses).

VI.6

1, 2. Then the Aśvin section: The gâyatri-part: the three (verses): "Ye, Aśvins, the sacrificial libations" (I.3.1-3; the four (verses): "Awaken the two yoking early" (I.22.1-4), the three (verses): "Come hither, ye Aśvins" (I 30.17-19); (the hymn): "There shines forth the dawn" (I.46: 15 verses); the two (verses): "Rich in cows" (II.41.7,8); the first thirty-six (verses) of the hymn: "From far here" (VIII 5 1-36); (the hymn): "Fetch out, O Aśvins, your chariot" (VIII.73: 18 verses); the (hymn): "Come hither, ye Aśvins, on my call" (VIII 85: 9 verses).

3, 4. Then the anuṣṭubh part: (the hymn): "Come, O Aśvins, to us with all help" (VIII.8: 23 verses); the two (hymns): "When ye, O Aśvins, stand today far off" (V.73,74: 10 + 10 verses).

5, 6. Then the triṣṭubh-part: the two (hymns): "Agni illumines" (V.76 and 77: 5 + 5 verses; the three (hymns): "To the two Nāsatyas" (I.116-118: 25 + 25 + 11 verses); the three (verses). "The Vasus, the Rudras" (I.158 1-3); the two hymns: "When your horses through the skies" (I 180, 181: 10 + 9); the two hymns: "Yoke ye him" (I.183, 184: 6 + 6 verses); the hymn: "As two pressing-stones" (II 39: 8 verses; the hymn: "The milch-cow of the ancient" (III. 58: 9 verses); the two hymns: "Who will hear" (IV.43, 44: 7 + 7 verses; the two hymns: "He praises the two heroes", without the verse of 5 padas[1] (V.62, 63: 11 + 9 verses), the five hymns: "Your chariot knocking against earth and sky" (VII.69-73: 8 + 7 + 6 + 5 + 5 verses).

[1] The Comm. regards VI 63 9 and 10 as one single verse - a śakvari

7, 8. Then the bṛhati-part: (the hymn): "These prayers call you, O Aśvins" (VII.71: 6 verses); of the hymn beginning: "This very sweet Soma" the first, third and fifth verse (I.47. 1, 3, 5).

9, 10. Then the uṣṇih-part: the (first) five (verses of the hymn): "I call your chariot" (VIII.26.1-5)

11, 12 Then the jagati-part the hymn "Thrice today" I 34. 12 verses, the hymn "I praise Heaven and Earth" (I 112 25 verses), and Ghosa and her son (the hymns attributed to Ghosa and Ghauseya X 39,40,41 14 + 14 + 3 verses)

13, 14 Then the pankti part "To the very dear chariot" (V 75 9 verses)

15a With the last (verse) he closes his recitation,[1] after having set free his voice [2]

[1] viz RV V 75 9 *abhud usa rusatpasuh*, cf Ap XII 5 1

[2] The recitation was pronounced in the middle pitch of the voice (VI 3 9) The closing verse is recited at the highest pitch All in accordance with the Br XI 6

15b (Thereupon) he mutters (the verse) "Thereby may we win the vigour"

RV VI 17 15 In accordance with the Br l c

16 So the morning litany consists of a thousand (verses)

The verse of sutra 15b does not belong to the 1000

17 Or he recites (only) three hundred and sixty (verses)[1] of this compilation (of the RV), not neglecting the metres and the beginning and closing verses (of each metrical section).[2]

[1] In accordance with the Br XI 7

[2] Instead of the 1000 verses he takes only 360 (i e, strictly speaking, 356 because the first and the last are recited thrice) from each metrical part The construction of this sentence is not very clear *chando nantarena* is a compound and perhaps the genitive *pratipat samarohaniyanam* depends (mark the word *ca*) likewise on *anantarena* The word *samarohaniya* to designate the closing verse occurs only here Its true explanation must rest on a right interpretation of KB XI 4 *samane va sukte va samarohet yatra va samanasyarseyal*, which passage has not been cleared up by the remark of Keith (RV Br p 410) For the rest the Comm gives an enumeration of the 360 verses which nearly agrees with that of the Prayoga consulted by me (Cf CH p 132)

18 Or if he likes, he may recite more than a hundred (verses)[1]

The Br XI 7 permits 120

19 The pankti parts he should not omit

20 The moment for concluding the morning litany (is indicated by the fact) that they (the adhvaryu and his assistants) are going to offer the upamsu (draught of Soma) before sunrise [1]

[1] Thus in accordance with the Br XII 6, cf SB III 1 2 13, and CH §131 note 3

21. Until the antaryama (draught of Soma) the voice must be restrained (by the hotr)

The Br XI 8 He should not set free his voice between the morning litany (on one side) and the upamśu and antaryama on the other side", but this collides slightly with the Sutra VI 6 15

VI 7

VASATIVARI WATER

APONAPTRIYA

1 When he (the hotr) has been addressed (by the adhvaryu) with (the words "Hotr summon the waters' (he recites the hymn beginning) "Let, for the holy act, the song go forth to the Gods"[2] omitting the twelfth (verse,[3] (he recites it in the following manner)

[1] Cf SB III 9 3 15 Ap XII 5 2

[2] RV X 30 the aponaptriya sukta in accordance with the Br XII 1

[3] Which has already been used, see VI 3 11

2 Having recited nine (verses of it), he recites the eleventh (verse) whilst the oblation is being poured out on the water[1].

See SB III 9 3 23 beg Ap XII 5 6 In accordance with the Br l c

3 When they are returned, he recites the tenth verse[1]

Same expression in the Br l c cf SB l c 29

4 (The verse) "When the waters are seen coming forward"[1], when they are (come so near to the hotr that they are) discerned (by him)

RV X 30 13 In accordance with the Br l c

5 (The verse) "Soma come together',[1] whilst they come together[2]

RV II 35 3

[2] When the vasativari water is being mixed with the water in the bowl of the maitravaruna, SB III 9 3 29 The same expression in the Br l c

6 (The verse) "Like the divine waters", when the water is poured out into the bowl of the hotr[1]

[1] RV I 83 2

stands opposite the fire and then speaks the seven verses[1] over each of the nine (stakes)

[1] RV III 8 1 7

7 Over the eleventh (stake) he recites between the (verse) for girding and the pragatha[1] the remaining part of the hymn, (beginning) "Whom pious men have fixed"[2]

[1] RV I 36 13 14, see V 15 4a The pragatha is mentioned in the Br V 2, but here it is not said which pragatha is intended This seems very comprehensible if we accept the priority of the Sutra

[2] RV III 8 6 10 (cf the next sūtra) All in accordance with the Br In the text *ca* before *sūktam* seems superfluous The Comm passes in silence over it

8 With the last verse (of this hymn) he addresses the stake which lies aside[2]

[1] RV III 8 11

[2] On this twelfth stake cf SB III 7 2 1, Ap XIV 5 8 XIV 6 12 it serves for *abhicāra* About this stake nothing is found in the Br

9 In case the stakes being not girded, are erected on the preceeding day, he should close (the recitation) with the former (verse).[2]

[1] The two possibilities are moved in SB III 7 2 3

[2] viz RV I 36 13 14 cf above V 15 3

10 Or he should, for the sake of connecting await with the half verse

Cf I 1 25

11 (In this case) he should go through the verses of the same kind, one after another

[1] So he recites at the first stake the first verse of RV III 8 twice, thereupon the first half of the same once then he makes a pause So he does with the other stakes and then repeats over the first stake the last half of the same verse finishes with *o3* (*upastho3*) Then he recites III 8 3 2 5, I 36 13 and 14 the first half only So with other stakes On the next day he continues with the last half of I 36 14 (Comm on I 1 25)

12 As at the last stake so with adaptation

Or eleventh of sutra 7 Meaning ?

13 Having summoned the deity for which the victim is destined to come near and having summoned Vanaspati, he summons the deities of the (three) services (with the words) "Summon Indra who is joined by the Vasus, summon Indra who is joined by the Rudras, summon Indra who is joined by

[1] Verbally agrees with the Br I c, cf ŚB III 9 3 30, Āp.XIII 6.2.

7 The verse: "Let the milch cows come to us"[1] he recites up to the end when the water is brought (into the havirdhāna-shed),[2] and then he makes pause with the pranava

[1] RV V 43 1.

[2] Cf Āp XII 6 4 The word *sūktam* is inserted, because otherwise (VI 1 25) the whole hymn would be meant.

8 He then asks the adhvaryu: "Adhvaryu, hast thou got the water?"

9. He (the adhvaryu) answers: "Yea, they have yielded themselves".[1]

[1] All in agreement with the Br XII.1

10a As soon as he has received this answer (he pronounces) the prose formula (*nigada*)[1]. "Wash, O adhvaryu, the vigorous, succulent, sweet, rain obtaining Soma for Indra, who is joined by the Vasus, the Rudras, the Adityas, who is joined by the Ṛbhus, the Vibhus, the Vajis, Bṛhaspati and the All-Gods". "Which having drunk the intoxicating fluid[2] Indra may slay his foes, and may overcome[3] the dangers threatening from strangers".

[1] It is mentioned, but the words are not given in the Br. The text differs from that of the AB II 20 30

[2] *mada*?

[3] *tarisah* is second person, but only a third person fits in *tarisat* the AB

10b Then he recites the following one and a half verse: "The mothers go along the paths",[1] rises, comes on after the adhvaryu and recites the last half (of the cited) verse[2] and the one but last of the (aponaptrīya) hymn,[3] with the last verse (of the same hymn)[4] he closes his recitation, turns himself round and sits down (in the same place, whence he had risen).

[1] RV.I 23 16 and 17ab.

[2] ib 17c

[3] RV.X 30.14

[4] ib 15 Cf on the whole CH p 147ff. The Br.XII 2 agrees in the main points

VI B

UPĀṂŚU AND ANTARYĀMA GRAHAS

1. With (the formula): "Protect my exhalation Quicken my

exhalation *Svaha* thee! O well born one, for the Surya!' he breathes out immediately after the upamsu draught of Soma has been offered into the fire.[1]

[1] All in accordance with the Br XII 4 Cf SB IV 1 1 22 and Āp XII 11 1 where the mantra agrees partially

2 With (the formula) "Protect my inhalation Quicken my inhalation *Svaha* thee! O well-born one, for the Surya' he breathes in after the antaryama draught (has been offered)

As the Br Cf SB IV.1 2 21 Āp.VII 13 6

BAHISPAVAMANA STOTRA

3 To the north of the Āhavaniya[1] they hold the out of doors laud.

[1] On the so called astava, CH §134 I

4–7 To the south (of the astava) the brahman and the maitravaruna[1] sit down and, when they have been addressed (by the prastotr with the words) "O brahman, we shall hold the laud, O prasastr!"[2] they both mutter (the formula) "Do ye not deviate from the life granting verse, from the body-protecting[3] chant! At the impulse of the God Savitr, laud ye!" (Then they both say loudly) "*Om* laud ye"[4]

[1] That the maitravaruna also accompanies the others when they go out for the bahispavamana is only found in our text and Āsv It probably rests on the fact, that in the words addressed by the prastotr, not only the brahman but also the maitravaruna (prasastr) is addressed

[2] In accordance with the Br XVII 8, see also SB IV 6 6 6

[3] The formula is taken from TS with the faulty reading *tanūpāh* instead of *tanupāt*

[4] This stuta is double here, not so in TS

8 This impulse (to hold a laud) prevails for all the lauds

9 The sacrificer, when being about to approach the pavamana lauds (mutters the formula) "From not being lead me to being, from darkness lead me to light, from the end lead me to the endless, from death lead me to immortality".[1]

[1] Very probably the source of this prescript is SB XIV 4 1.30. The KB. does not allude to it

10 After the out-of doors laud is finished, the sacrificer

Indra, the Maruts, Indra and Agni Savitr and Varuna, see e g TS V 5 22 and especially the KB XII 8

1 For the (victim immolated) to Agni the three verses beginning "O Agni, lead us on the right path", "Thou hast become the leader of the sacrifice", "Bring ye to the bright", "Lead forwards, O singers"[1]

[1] RV I 189 1 3, X 8 6 II 4 1, VIII 6 1 The yajya verses agree with the Br XII 7 beg Asv III 7 5 agrees partly

2 For the (victim immolated) to Sarasvati "May Sarasvati come to us from the high sky", "The pious call Sarasvati" "O Sarasvati, lead unto us", "May Sarasvati the daughter of lightning", "Forwards with her nourishing stream", "Sarasvati, accept these"[1]

[1] RV V 43 11 X 17 79 VI 61 14 VI 49 7 VII 95 1 and 7 Asv III 7 6 differs much

3 For the (victim immolated) to Soma "Thou, O Soma, skilled in thought", "Thou hast engendered these herbs", "Soma grants the milch cow", "Which abodes of thine in the sky", "Invincible in battles", "Which favourite resorts of thine with havis"

RV I 91 1 22,20 4 21,19 (correct at the end *havisetu* instead of *havireseti*) Asv III 7 7 agrees almost

4 For the (victim immolated) to Pusan "Pusan knows all these quarters", "On the way of the roads has Pusan been born", "Of path on path", 'One of thee is bright', "Thy ships, O Pusan", "Pusan is the good friend

[1] RV X 17 5 6 VI 49 8 VI 58 1 3 4 Asv III 7 8 has the same verses, though somewhat differently ordered

5 For the (victim immolated) to Brhaspati "We choose the divine favours", "Make sit down the brave Brhaspati", "Brhaspati has gained the riches", "For he is bright", "With his roaring jubilant host", "Let Brhaspati sit down in our abode"[1]

RV VII 97 2 V 43 12, VI 73 3 VII 97 7, IV 50 5, VII 97 4 Asv III 7 9 differs

6 For the (victim immolated) to the All Gods "May today all the Maruts", "Whom, ye Gods, favour", "Hear ye All Gods this my call", "Whichever have been born", "For they at the sacrifice, worthy of sacrifice", "On the strewn barhis"[1]

[1] RV X 35 13,14 VI 52 13 15 VII 39 4, VI 52 17 Asv III 7 agrees only partially

7 For the (victim immolated) to Indra "Indra call the men", "As Indra is the king", "For rule, O Indra, wast thou born", "Lead us to broad room" "Come unto us with all kinds of help", "May thy strong bull come".[1]

[1] RV VII 27 1,3, X 180 3 VI 47 8, VII 24 4, VI 19 9 Āsv III 7 11 agrees partially

8 For the (victim immolated) to the Maruts "Possessor of cows, of horses", "Hey, ye heroes",[1] "Pure sacrifices to ye", "As the spokes", "Your different kinds of protection", "Lead ye us unto riches"[1]

RV V 57 7 8 VII 56 12, V 58 5 I 85 12 V 55 10 Āsv III 7 12 agrees for the half only

9 For the (victim immolated) to Indra and Agni "Ye two, Indra and Agni" "Come hither ye both foe slayers", "Ye both have fought", "Accept, Indra and Agni, the pure praise", "The poet with prayers", "Ye surpass men in battle call"[1]

RV VI 60 13 3,2 VII 93 1 4, I 109 6 Agrees partly in Āsv III 7 13

10 For the (victim immolated) to Savitr · "May the God Savitr come to us", "Let the God Savitr come", "Savitr has fixed the earth", "Good gift today", "Thy ancient paths, O Savitr "To us has been given"[1]

RV VI 50 8 VII 45 1 X 149 1, VI 71 6, I 35 11 II 38 1, In Āsv III 7 14 only one verse agree

11 For the (victim immolated) to Varuna "The God has fixed the sky", "This I implore of thee", "Thy wrath, O Varuna", "Do thou welcome Varuna", "This prayer, O God", "Of the befriending", "Loosen, O Varuna, the uppermost tie"[1]

[1] RV VIII 42 1, I 24 11 14 VIII 42 9 3 I 24 15 Āsv III 7 15 agrees partially

12 These are destined for the set of eleven victims

13 And also for animal victims which are immolated to these same deities (if they are offered separately)

VI 11

1 For a (victim immolated) to Indra and Pusan[1], the hymn "Indra and Pusan we would call"[2]

The sūtrakāra now makes a digression, in order to impart the six

verses for other victimal offering e g the kamya pasus
² RV VI 57 For this chapter cf Asv III 8

2 For a (victim immolated) to Soma and Pusan, the hymn "Soma and Pusan"

¹ RV II 40

3 For a (victim immolated) to Indra and Visnu, the hymn "I send on with the rite'

RV VI 69, the first six verses

4 For a (victim immolated) to the Asvins "To the two Nasatyas"

RV I 116 the first six verses

5 For a (victim immolated) to Visnu, the hymn "Of Visnu now I will proclaim''

RV I 154, six verse

6 For a (victim immolated) to the Night, the hymn "The Night has lightened'

RV X 127, the first six verses

7 For a (victim immolated) to Heaven and Earth the verses beginning "The two not roaming"

RV I 185 2 7

8 For a (victim immolated) to Sarasvat, the three verses "Wishing for a wife we call Sarasvat, the verse "He has waxed strongly", the verse "The divine Eagle", and the verse "We would call Sarasvat to aid him whose law is followed by all cattle, in whose law the waters stand, in whose law the lord of prosperity is entered''

RV VII 96 4 6 VII 95 3 I 164 52 The last verse is given in a Khila in RV not found in Scheftelowitz's edition

9 For a (victim immolated) to Visvakarman, (the hymn) "He who offering all these beings'," without the eighth (verse)

¹ X 81

10 For a (victim immolated) to Rudra, (the first six verses of the hymn) "May he, O Father of the Maruts come"¹

¹ RV II 33

11 For a (victim immolated) to Vac, (the six verses of the hymn) "I wander with the Rudras''

¹ RV X 125

12 In each case the first three verses are destined as inviting verses respectively for the sacrifice of the omentum, of the cake and of the animal offerings, the last three are the offering verses

for the same occasions

13 According to some ritualistic authorities[1] there is no subsequent cake for the victim which is immolated at the day of the soma sacrifice

[1] It is unknown to me who are the *eke* mentioned here Asv has the same (V 13 9)

14 But the practice (that there is a cake) is the rule

15 The offering of the victims destined for Savitr[1] and for Vac[2] are performed whisperingly[3]

[1] VI 10 10

[2] Cf VI 11 11

[3] This is also prescribed in the Br (XXX 10end)

16 In a group of victims (as in the set of eleven) the manota returns (for each victim)[1]

[1] This is in agreement with the Br XII 8 For the manota cf V 19 13 For the rest, this remark is made by anticipation, because the havis proper is sacrificed at the third service

17 Having performed at the morning-service the sacrifice of the victim from the girding of the stake up to the oblation of the omentum, they go out and wash (their hands) over the pit (the catvala) in the same manner[1]

[1] Cf V 18 12

VI 12

SADAHPRASARPANA AND DHISNYOPASTHANA

1 They glide up to the sadas, after having stepped up to the dhisnyas[1] addressing them

[1] This word is taken here in a very wide sense Cf Ap XII 18 16, CH §142 The Br XIII 1 has only a short remark on this matter

2 Standing before the havirdhana shed, they (address) each (dhisnya), gazing upon it

3 The Ahavaniya fire (with the formula) "Thou art the sovereign Lord, Krsana By terrible edge protect me! O Agni, save me! Homage be paid to thee Do not hurt me

4, 5 The (formula) beginning with (the words) "By thy terrible edge" is (for each following formula) the closing part, or it is not (or it is left out)[1]

Cf Laty II 2 27

6 The (fire) which after it has been churned, is put into (the Ahavaniya) with the formula "The one born after art thou, affording worship"[1]

[1] I am not sure to which this refers It is highly probable that there is contact between our Sutra and Laty II 3 2 *apijo si jāyamāna ity apijo 'si navajāta iti vā yam agnim anu praharanti tam abhipretya* Perhaps that fire was intended which is churned at the victimal offering (?) V 15 4

7 The spot, where the lauds are chanted with (the formula) "Thou art the pavamana, the one around which men must sit"

8 The pit (*catvala*) with the formula "Thou art impetuous, the cloudy"

9 The fire on which the parts of the victim have been cooked with (the formula) "Thou art the Kavya, the preparer of the offering"

10 The utkara (heap of rubbish) with (the formula) "Thou art the one that must be swept together, the all nourishing"[1]

[1] This mantra only in Ap XI 14 10

11 Then they turn around to the right and (address) the (dhisnya of the) agnidhra with the (formula) "Thou art the powerful, the carrier"

12 Being about to enter the sadas they touch the upper part (of the entrance) with (the formula) "Thou art the back of the sky Do not pinch me"[1]

[1] The mantra is peculiar to our Sūtra

13a They touch the two door-posts (with the formula) "Ye (are) the doors of the divine order, do not pinch me"

Cf PB I 5 1

13b They who pass the dhisnyas in westerly direction, go along the north side of the agnidhriya dhisnya[1]

[1] These are all excluding the sacrificer the gravastut and the sadasya (so the Comm) Vaitanasūtra XVIII 9

14 The place where later on the acchavaka shall be seated,[1] with (the formula) "Thou art malimluca, the ocean"[2]

Cf VII 6 1

[2] Only known from this text

15 The dhisnya of the hotr with (the formula) "Thou art the conveyer, the bearer of oblations".

16 That of the maitravaruna "Thou art the savoury, the mindful

17 That of the brahmanacchamsin "Thou art Tutha, the omniscient'

18 That of the potr "Thou art Usij the wise"

19 That of the nestr "Thou art the helping one, affording worship

20 That of the acchavaka "Ambhari thou art, Bambhari"

Avghāri all the other texts

21 The marjaliya, whilst gazing (in its direction) with "Thou art the pure, the marjaliya"

22 The seat of the brahman "Thou art the pure worthy of reverence'

23 The stake of fig wood "Thou art the abode of righteousness, affording the light of heaven'[1]

[1] Only in Ap XI 14 10

24 The sadas, whilst looking over it with (the formula) 'Thou art the ocean, the all encompassing"

25 The fire at the end of the sala (the old Ahavaniya) with (the formula) "Thou art the buck, the one footed"

26 The left (or original) Garhapatya with (the formula) Thou art the serpent, the one of the depths'

27 The fire which serves for the boiling of the milch to be used as during the days of fasting with (the formula) "Food giving art thou, the lord of food'[1]

[1] This only in our Sutra

VI 13

1 To all (the dhisnyas together) (they address) (the formula) 'Ye fires accompanied by praise, ye are accompanied by praise Protect me through your name accompanied by praise, by your terrible edge O Fires, save me Homage be to you! Do not hurt me

2 Having paid homage to the Sun with (the formula) 'Thou art the lord of the path May we today on this path which leads to the Gods, fare well the maitravaruna and others

(to whom belongs a dhisnya) with the exception of the acchāvāka[1] enter through the eastern door into the sadas in a northerly direction

[1] For this priest see VII 6 1

3 They pass before and (then) to the north of all the dhisnyas muttering (the formula) "All ye Gods, glide after me", (and the three verses) "Indra, thy triple protection", "From what, O Indra, we fear", "The wonderful lord of the seat (*sadas*)"[1]

[1] RV VI 46 9, VIII 61 13 I 18 6

4. In front goes each of those whose dhisnya is situated to the south, whereupon they sit down each behind his own dhisnya

So the maitrāvaruna whose dhisnya is the most southern, goes in front, then comes the hotr, then the brahmanācchamsin, then the potr then the nestr

5 The brahman passes the sadas at the north side, enters the sadas by the western door, passes the maitravaruna at the south side, and sits on his proper place[1]

[1] To the south of all the priests in the case of maitrāvaruna

6. They do not leave the sadas[1] by the western door as long as a service (the morning-, midday-, or afternoon service) is not finished[2]

[1] If their presence during a service is required outside the sadas

[2] Cf VII 14 10

7. They, who do not possess a dhisnya of their own, pass as long as the service is not finished, between the dhisnyas of the hotr and the maitrāvaruna[1]

[1] Āśv V 3 29

8 They who possess a dhisnya of their own, pass at the north side of their dhisnya[1]

[1] Āśv 1 c 28

9 If, they betake themselves to the north, (they pass) at the back side (western side) of the āgnīdhra-shed

10 Or (at the back side) of the mārjālīya shed if they have to go to south

11. And they return without separating themselves (from the same way in which they have entered?)

Cf I 1 8 Precise meaning?

12 From the morning service on they glide forward (into the sadas) beginning with the act of the homage paid to all (the

dhisnyas)[1]

[1] According to the Comm beginning with the act described in VI 13 1

13 At the night-rounds[1] and at the aśvina-(śastra)[2] the homage paid to the Sun[3] is not applied

[1] Cf VII 26 11ff

[2] Which runs parallel to the sandhi stotra (?) IX 20.1ff

[3] As described in VI 13 2

VII 1

SAVANIYA PURODĀSAS

1 When they have glided (into the sadas) they proceed with the cakes to be offered at the (morning) service

[1] On these purodāsas cf CH §121 For the midday service see VII 16 9 for the afternoon service VIII 1 9

2 The inviting-verse is "Accept at morning, O Indra our gift of fried barley" [1]

[1] RV III 52 1 (vaiśvāmitri, KB XXVIII 2)

3 The prompting (of the maitrāvaruna directed to the hotr) is "Let the hotr worship Indra, he with his bay horses" [1] at each service as it is handed down in the sacred texts

[1] The praisa is given in the praisādhyāya VII 4 1 (ed Scheftelowitz p 145) 'Let the hotr worship Indra Indra with his bay horses may eat the fried barley together with Pūsan (may he eat) the mess of barley meal mixed with sour milk together with Sarasvati and Bharati (may he eat) the fried rice grains to Indra (belongs) the cake to Mitra and Varuna the curds Let Indra at morning partake graciously of the cakes of the morning service which are made ready Hotr, recite the offering verse' (*bhāratīvān parivāpah* is by me translated somewhat freely in the text of Scheftelowitz read *payasyā prātah prātahsāvasya* and *prasthitān* for *prasthitānām*)

4 According to the service he varies them

According to the service at the midday service the praisa VII 4 2 at the afternoon service VII 4 3 are adhibited these two agree with the first only that the morning service is replaced by midday service' respectively 'afternoon service' Precise meaning of *vita rayati* (PW ausfuhren, MW 'to carry out, to accomplish, Keith 'to carry on'' The expression occurs also in the KB XIII 2 *yad eva savanair vitārayann eti* Here the meaning 'to vary' seems to fit in very well

5 The same (formula) is taken (by the hotr) as offering verse, with the omission of the (beginning words) "Let the hotr worship" and of the (closing) words "Hotr, recite the offering verse".

So the yajya is *ye3 yajāmahe haṁsāṁ* etc as the praiṣa and *vetu3 vauṣaṭ* cf also I 2 20

6 The inviting verse for the sacrifice to Agni Sviṣṭakṛt is "O Agni graciously accept our oblation at the morning service" [1]

RV III 28 1

7 The formula for prompting for the same sacrifice is at each service "Let the hotr worship Agni (Let him graciously accept the oblation of) the cal es Hotr, recite the offering verse

[1] Praiṣādhyāya VII 41 (ed Scheftelowitz p 145)

8 And the offering verse is "O Agni, partake of the oblation" [1]

Agrees with the Br XIII 1 beg AB II 24 11

VII 2

DVIDEVATYA GRAHAS

1 The (draughts of Soma) destined for pairs of deities are the one for Indra and Vayu, the one for Mitra and Varuna, the one for the two Asvins

2 The two inviting verses for the sacrifice of Soma destined for Indra and Vayu are "Come hither, O beautiful Vayu', and "O Indra and Vayu these soma draughts" [1]

RV I 2 1 and 4 (madhuccl andasi Br XXVIII 2)

3 The formulas for the two promptings are "Let the hotr worship Vayu , 'Let the hotr worship Indra and Vayu" [2]

Praiṣādhyāya VII 4a Let the hotr worship Vayu who goes in front who goes before, who first drinks of the Soma Let him do thus May Vayu come hither with help May he graciously accept be delighted drink the Soma Hotr, recite the offering verse

[2] ib f 'Let ho r worship Indra and Vayu who deserve (it), who are entitled (to it), who are rich in herds of cows May their teams by the intoxicating bright draught(?) be supported, which are preceeded by cows in front of which move horses with strong frontal bands(?) Of these (teams) may here be the starting here the unloosening Let them do thus May Indra and Vayu graciously accept be delighted, drink the Soma Hotr recite the offering verse '

4 The offering verses are "Drink, O Vayu, the premises of the sweet' and "With a hundred come to us' [1]

RV IV 46 1 2

5 The inviting verse for the draught for Mitra and Varuna is "Here, O Mitra and Varuna is Soma pressed for ye'[1]

[1] RV II 41 4 (gartsamadi, KB XXVIII 3)

6 The formula for prompting is "Let the hotr worship Mitra and Varuna, the powerful, the enemy destroyers (?), who even shutting the eyes vigilant, observe,[1] finding the way, with unimpaired looking, better than the eye, thinking perpetually of the holy order Let them do thus! Let Mitra and Varuna graciously accept, be delighted, drink the Soma Hotr, recite the offering verse"

The text *nicayya isa* or *nicirya sa* (cf RV VIII 25 9) We would expect *nicikivamsa* or *nicikyana*

7 The offering verse is "Lauded by Jamadagni"[1]

[1] RV III 62 18

8 The inviting verse for the draught for the Asvins is "Awake the two who at morning yoke"

[1] RV I 22 1 (maidhatithi KB XXVIII 2)

9 The (formula for) prompting is "Let the hotr worship the Asvins"[1]

[1] Praisadhyaya VII 4b (ed Scheftelowitz p 146) 'Let the hotr worship the Asvins, who have bright fires, who move on terrific paths With their nearer wheel may they convey pleasant draught and food which afford good sons with their farther (wheel) may they drive away the cruel ones May the two youths with their whip of sweetness mingle the sacrifice May they do thus May the Asvins graciously accept, be delighted, drink the Soma Hotr, recite the offering verse

10 The offering verse is "They two increasing"[1]

[1] RV VIII 8 11

11 He speaks the inviting verses and the formulas for prompting for the draughts destined for a pair of deities, without taking in breath

12. And in the same manner the offering verses[1]

[1] With this agrees the Br XIII 5 *anavanam yajati*

13 The inviting verse of the draught for Indra and Vayu has separate pranavas[1]

[1] Cf Asv V 5 1

14. The two offering verses have separate vasat[1]

[1] Asv I c 4, Ap XII 20 24

15 The words to be muttered before an offering-verse,[1] the *ye yajamahe*[2] and the words spoken after the verse[3] are (although here are two yajyas) uttered *once*

[1] I 1 38 [2] ib 39 [3] ib *ojah svah*

VII 3

1 Having accepted (from the adhvaryu) the Indra Vayu cup (containing the Soma of which a part has been poured into the fire) with (the formula) "May the good one, possessing many goods, come hither"[1] he puts it down on his right (uncovered) thigh He may neither cover the cups destined for the pairs of deities nor gaze on them until the remains have been poured into it[2]

[1] A variant of the formula uttered by the adhvaryu TS III 2 10h, Āp XII 21 5, cf CH p 201

[2] See VII 4 15

2 With (the formula) "May the good one come hither who acquires goods"[1] he accepts the maitravaruna cup, brings it round to the south of the Indra Vayu cup and puts down (on his thigh) to the south west (of that cup)

[1] Again a variant on the adhvaryu s formula (TS III 2 10i)

3 With (the formula) "May the good one come hither, who possesses continuous goods" he accepts the Asvin cup, brings round to the south of the two former ones, and puts it down (on his thigh) to the north west (of the Indra Vayu cup)

Again variant on the adhvaryu's formula (TS l c k) For the rest, the three acts described in sutras 1 3 must be performed, as is natural each after the libation is poured out of it sutra 1 after VI 2 4 sutra 2 after VI 2 7 and sutra 3 after VI 2 10 The Br XIII 5 agrees *aindravayavam purvardhe sadayati abhidhanata uabhita itarau pascā l upanidadhati*, because the mouth (prana=aindravayava) is between eye(s) (maitravaruna) and ear(s) (asvina) *abhidhanatah* seems better than *abhidhanatare* because we would expect not th fem or the neuter, but the masc *grahau*

4 The secondary vasat consisting of (the formula) "O Agni, enjoy the strew" is adhibited at all the offering verses of a Soma libation, with the exception of those destined for the pairs of

deities, the ıtuyajas the aditya draught, and the savitr draught, and the one for Agni with the wives (of the Gods

This is all in agreement with the Br (see note 5 on the Germ transl of Ap XII 24 2 Asv V 5 21 Vait XX 4)

5 Or for the oblation to Agni with the wives of the Gods it is spoken mutteringly

This rests on Asv V 19 7 ?

VII 4

CAMASONNAYANA
PRASTHITA HOMAS
BHAKSANA

1 When he (the maitravaruna) has been addressed (by the adhvaryu) with the words 'Recite to the (bowls) being filled,' (he recites) the hymn for filling 'May the bay (steeds) carry thee hither '[2]

[1] Cf Ap XII 21 13 CH §145

[2] RV I 16 9 verses (maidhatithi Br XXVIII 2)

2 The (formula for) prompting (the hotr to recite his offeringverse for the libation for the filled bowls which have been advanced) is "Let the hotr worship Indra at morning from morning service ''

Pra sadhyaya VII 4 (Scheftelowitz p 146) Let the hotr worship (i e give the sign to sacrifice to) Indra at morning for the morning service May he come for the proximity from the vicinity, from the wide intermediate region from his own abode These bright draughts of Soma overflowing with sweets are advanced for him for Indra May he graciously accept them delight in them May he drink the Soma Hotr recite the offering verse'

3 He (the hotr) recites as offering verse 'This sweet soma drink for thee

RV VIII 65 8 (as the Br XIII 6

4 With (the formula) "To thee who beholdest the men, I who behold the men, look forward' having looked at it, he (the hotr) receives his bowl with (the formula) "The vigorous one, I being vigorous, receive",[3] whereupon he touches with it his

breast and the (three) bowls containing the Soma destined for the pair of deities

[1] A variant on a mantra of TS

[2] Unknown mantra

5 Of the bowls, which again have been filled, the hotrakas sacrifice (i e, recite each the yajya for the sacrifice performed by the adhvaryu)[1]

[1] Cf CH §146]

6 The maitravaruna (recites the offering verse) "Mitra do we call and Varuna"[1]

RV I 23 4 in agreement with the Br XXVIII 2

7 The brahmanacchamsin "O Indra, thou, the bull"[1]

[1] RV III 40 1 (as the Br l c)

8 The potr "O Maruts, in whose abode"[1]

[1] RV I 86 1 (as the Br l c)

9 The nestr "O Agni, convey hither the wives"[1]

[1] RV I 22 9 (as the Br)

10 The agnidhra "To Agni, whose food is the ox"[1]

[1] RV VIII 43 11 (as the Br)

11 When it has been said (by the hotr) "Has the agnidhra offered (i e recited his offering verse)?" the agnidhra (answers) "The agnidh has offered (i e said his verse)"[1]

According to the Comm by the adhvaryu but cf Āsv V 5 25

12 Then the hotr (says) "He has done a good thing, he who will cause us to drink the Soma"

13 When they are going to partake of the Soma, the performers (of this act) ask for each others' invitation with the (words) "So and so"—and (instead of "so and so" they speak) the sacrificial designation[1]—"invite me"

e g Hotr invite (me)

14 He who has spoken the vasat partakes first

15 He pours the rest of the draughts destined for the pairs of deities, after the other has partaken also[1] from these into the bowl of the hotr[2] with (the formula) "Thee, of whom has been partaken, I pour out into the sacrificed, thee vigour giving to the Gods, life-giving to me"[3] The same must take place with the narasamsa draughts[4]

[1] pratibhaksya is said of him who partakes at his turn from the same draught Cf Ts V 6 3

[2] As the Br XII 6 end

[3] The mantra resembles much Baudh VII 14 202 22

[4] The meaning is not too clear The bowls are five times narasamsa, see CH §147 note 25 and our Sūtra VII 5 20 21 Probably according to Sankh the act of apyayana consists in pouring some remains of Soma into these

16 Twice is poured out from the remains of the draught destined for Indra and Vayu and here the mantra returns (is also said the second time)

17 Until the moment that (this) pouring out into the hotr camasa of the remains of the draught for the couple of deities has taken place, they do not let them go (out of their hand)

Cf Asv V 6 6 Here the general prescript for the partaking are added Now follows the partaking of the grahas

VII 5

1 Having stretched out the bowl, with the remains of the Soma offered to Indra and Vayu, to the adhvaryu, with (the formula) "Here is the goods one, possessing many goods" he partakes of it with (the formula) "Invited are Vayu and Indra-Vayu together with breath, together with energy By these two I (am) invited together with breath, together with energy", thereupon he again with the mantra of stretching, stretches it out to (the adhvaryu) and partakes for the second time[1]

[1] Cf the yajus of VII 3 1 The bhaksana takes place twice because he has made twice the vasat—KB XIII 6

[2] Thereupon follows the act described in VII 4 15

2, 3 Having stretched out the bowl of Mitra and Varuna (to the adhvaryu) with (the formula) "Here is the goods one who acquires goods' he partakes of it with (the formula) "Invited are Mitra and Varuna together with the eye, together with vigour By these I am invited together with the eye, together with vigour"

[1] Cf the yajus of VII 3 2

4-6 Having moved the Asvins bowl sunwise around his head[1] he gazes upon it, then moves it around his head in the opposite direction and again gazes at it With (the formula) "Here is

the good one who possesses continuous goods" he stretches it out (to the adhvaryu) and partakes of it with (a formula) "Invited are the Gods, the Aśvins together with the ear, together with vigour By these I am invited together with the ear, together with vigour

As the Br XIII 8

7 Having touched water he invokes the iḍā ¹

¹ According to the rite of I 10 1ff Of the savana cakes (VII 1) the iḍā has not yet been consumed, CH §143end That this takes place at this moment is in agreement with the Br XIII 10 beg Cf also Āp XII 25 9 The avāntareḍā (uttareḍā) is meant AB II 30 4

8 They (the camasa adhvaryus) lift up their bowls and deposit them near (the iḍā on the dhiṣṇya of the hotṛ)

9. They touch¹ the bowl of the hotṛ

¹ *anvārabhante* one of them takes hold of the camasa, the second lays his right hand on the shoulder of the first, and so on

10 Everywhere the bringing into contact of Soma with the grease of clarified butter must be avoided ¹

¹ So here the hotṛ must take care not to bring into contact the soma in his camasa and the iḍā KB XIII 7 beg "in his left hand holding the uttareḍā (=avāntareḍā) he takes together in his right hand the hotṛ's bowl and the pātrī not bringing them in contact" On pātrī cf note on I 12 6 7

11 After the invocation (of iḍā) they partake of the (remains of Soma in the bowls) which have advanced ¹

¹ Cf VII 4 2

12-14 The formula for partaking is at the morning-service "For splendour, for priestly lustre I partake of thee", at the mid-day service "For strength, for valour I partake of thee", at the afternoon service "For progeniture, for welfare I partake of thee"

15 The verse for touching the breast after the partaking is "Be auspicious to our heart, O Soma, thou that art drunk ¹"

¹ RV VIII 48 4

16 Taking the bowls in the left hand they make them swell by (putting) their right hand (over it)¹

17, 18 The verse for making them 'swell' is at the morning-service "Swell may come on ", at the two other services "May your fluids come together" ¹

¹ RV I 91 16 and 18

19. They make swell (perform the act of apyayana) the bowls which have advanced

20 At the ajya- and at the marutvatiya (sastra) [1]

I am unable to explain this sūtra because it seems to say partly the same as the following one The Comm is of no help Now as one of the best mss of the Com n (the Alwar ms) omits the explanation of this sūtra, I am tempted to consider it as an interpolation or is it not an interpolation and must we infer that there are two occasions at which the camasas are 'made to swell' without being considered as narasamsa? But I do not find any support for this in the other texts I is curious that the second half of the versus memorialis in Vait XIX 20 begins likewise *ajye marutvatiye ca*

21 At the ajya and prauga (sastras) they are narasamsa (dedicated to Narasamsa), and at the niskevalya and marutvatīya (sastras), and at the vaisvadeva sastra) [1]

This means that these camasas are narasamsa in view of (to be used at) *1* (In the morning service) ajya sastra (CH §152) and the corresponding aindra graha (CH §153) *2* the prauga sastra (CH §157) and the corresponding vaisvadeva graha (CH §158) *3* (In the midday service) the marutvatiya sastra (CH §196) and the corresponding prstha stotra (CH §199) *4* the hotuh niskevalya sastra (CH §200) and the corresponding mahendra stotra (CH §201) *5* (At the afternoon-service) the mahavaisvadeva sastra (CH §235) cf also note 1 on the Germ transl of Ap XII 25 26— Not that the fir t second and third and fourth are given in compound to denote that the pair belongs to one savana Noteworthy also seems the compound *niskevalya marutvatiya*, where we would expect *marutvatiya niskevalya*, but it is highly probable that this inversion rests on the well known rule of Panini *alpactaram*

22 The formula for partaking of the narasamsa bowls is at the morning-service "Thou art the God Narasamsa What sacrifice, heaven, light belong to thee, from that, which has been enjoyed and called near by the Uma fathers, I, being invited, partake"

23, 24 At the midday service with the same formula (*replacing* Uma fathers) by Urva fathers, [1] and of the afternoon-service by Kavya fathers

The mantras for the greater part are peculiar to our text

VII 6

ACCHAVĀKA

1 The acchavaka being addressed (by the adhvaryu) with

(the words) "Be seated", sits down before the sadas, to the north of the 'way'¹, receives the cake² and on the words (of the adhvaryu) 'Acchavaka, say (what thou hast to say)"³ recites the three verses "Go to fetch (*accha gasi*) the God Agni for your help'⁴

¹ The *stuti* is the way the line on the mahavedi from the satmukhiya fire to the uttaravedi, what Baudh calls the *prsthya* (the back line) According to the Br his place is north east this means probably that we must sit out ide the sadas before his dhisnya at the north eastern part of the sadas

² A morsel of it *purolas ibrgala* KB XXVIII 4

³ In agreement with the Br XXVIII 5 To the author of the Br these words have the meaning ask for an invitation to the soma draught

⁴ RV V 25 1 3 (agrees with the Br l c)

2, 3 (Immediately) after the (last) pranava (of the thrice repeated verse he recites) the prose part¹. "Sacrificer, hotr, adhvaryu, agnidh, brahman, potr, nestr, and thou upavaktr, be ye powerful! be ye strong! May your kinsfolk, may your non kinsfolk, may your rivals stoop, repelled on this march (against you) Vanquish the attacking (army), vanquish (it) by (your) attacking (army)² May Indra hear you May Agni hearken you Having advanced announce ye the Soma to Indra and Agni and invite ye, who are brahmanas, us who are brahmanas"³

¹ Agrees with the Br XXVIII 5 *uttamayai trtiye vacane pranavena nigadam upasamdadhati*

² Cf note CH §148 2

³ This whole nigada is found in the B XXVIII 5 6 How is it that the sutrakara if he was acq ainted with the Br does cite the whole text and does not by abbreviation refer to it ?

4 The adhvaryu says "This brahmana (or he may say this acchavaka) wishes an invitation Invite him, O hotr"¹

¹ Agrees with the Br XXVIII 6

5 The hotr invites him

6 When he (the hotr) is going to invite him (he does this) with (the following formula) "The sacrificer, who presses the Soma (i e, who has organised a sacrifice of Soma) hath accepted these beautiful hymns, thou, also, upavaktr advance The cows also have been invited, and invited (thou art)"¹

¹ Precise reading and interpretation uncertain Could upavaktr have

been identical with acchavaka ? This would fit in, because now the prasthita homa for the acchavaka is going to be performed All is in agreement with the Br XIII 8

7 If he (the hotr) is not going to invite him he says only up to the words "The cows also have been invited" [1]

[1] Leaving aside the last words and invited art thou" All again agrees with the Br 1 c

8 If the acchavaka has not been invited (in that the words "and invited art thou' have been left aside) he should recite (until the prompting) one after another as many verses as he can of (the hymn beginning) "Turn ye back ' [2]

[1] Instead of this the Br XIII 8 has *pratyupahutal* which after all, must have the same force

[2] RV X 19 This is done to make up the deficiency (*so 'tra prāya cit tih* KB l c) What is the precise meaning of *pratyupahuta pratyupahava, pratyupahuya* ?

9 Or the hotr (should recite these verses) after having partially invited the acchavaka if this priest does not please him (to recite them)

[1] So I attempt to translate *pratyupahuya* It is then the fall noted in note 1 on sutra 7 Reading *vāprati* with the Br XIII 8 (*arocamāniam* the Comm) *hotā vāpratikāminam*, where probably *pratyupahuya* must be supplied

VII 7

1 The acchavaka, as soon as he is addressed (by the adhvaryu) with (the words) "(Recite) to the (bowl) being filled" recites the hymn "Bring unto him, the thirsty one" [1]

Cf VII 4 1 Ap XII 26 4

[1] RV VI 42, agreeing with the Br XXVIII 7

2 He recites as offering-(verse) "Come hither ye both with the Gods that come at morning ''

[1] RV VIII 38 7, as the Br l c

3 The bowl from which has been partaken and which has been made to 'swell' he hands over to the adhvaryu, enters after having turned himself to the right, through the western door, the sadas, sits down after his own dhisnya and eats (the portion of) the cake

[1] Cf VII 5 16ff.

4 In case one who has before (the acchavāka's[1] presence entrance) glided into the sadas, should perform the rites belonging to the acchavāka[1], he leaves (the sadas) along the way[2] destined for them as long as the service is not finished, performs the acts of the acchavāka which the priest has to perform outside the sadas, and then (entering again) the acts which fall to his own share

[1] The functions of more than one priest may be combined. See my remarks in Vienna Oriental Journal XVII, p 119ff.

[2] Cf VI.13 7

5 But (if it be) the hotṛ (who performs the part of the acchavāka he should do so seated) at his own dhiṣnya[1]

[1] Because the hotṛ himself as such takes a part in these performances (?)

6 For the offering-verses of the hotrakas there is option[1]

[1] The hotṛ may recite them remaining seated behind his own dhiṣnya, or he may sit down behind the dhiṣṇya of the hotraka when he replaces

7 During the morning-service they recite the offering-verses either without taking breath (between them) or by half verses[1]

[1] According to the Br. XXVIII 7 the first view is that of Paiṅgya, the second that of Kauṣitaki

8 At this moment they partake of the fast-food (during the first two services, and (during the third service) after the (parts of the cakes) have been added to (the bowl of each performer).[2]

[1] Cf. CH §149, 190

[2] VIII 2 13, cf CH §232 On aupāsana cf Jour. Germ Or. Soc, vol LVIII, p 508

VII 8

ṚTUYĀJAS

1. Now, they proceed with the ṛtuyājas

2. He (the maitravaruṇa) prompts without taking breath[1] with the formulas for prompting for the ṛtus: "Let the hotṛ worship Indra, on account of this hotṛship"[2]

[1] *anavānam yajanti* the Br XIII 9

[2] The praiṣas are contained in the 5th chapter of the praiṣādhyāya (Āśv V 8 2 3 *teṣām praiṣāḥ pañcamam praiṣasūktam*), ed. Scheftelowitz

p 148 . They are the following twelve
1 For Indra "Let the hotr worship Indra from the hotr's cup, allied with Heaven and Earth may Indra at the right time drink the Soma Hotr, recite the offering verse"
2 For Marut "Let the hotr worship the Maruts, from the potr's cup may they well praised, well lauded drink at the right time the Soma Potr, recite the offering verse'
3 For Tvastr "Let the hotr worship the God who is accompanied by the female deities from the nestr's cup, may Tvastr who produces the beings, allied with the wives of the Gods, at the right time drink the Soma Nestr recite the offering verse
4 For Agni 'Let the hotr worship Agni from the agnidh's cup may he at the right time drink the Soma Agnidh recite the offering verse"
5 For Indra "Let the hotr worship Indra, the brahman from the brahman's cup may he at the right time drink the Soma Brahman, recite the offering verse"
6 For Mitra and Varuna "Let the hotr worship Mitra and Varuna the two prasastrs from the prasastr's cup may they at the right time drink the Soma Prasastr recite the offering verse"
7 For Dravinodas "Let the hotr worship the God who bestoweth wealth from the hotr's cup may he at the right times drink the Soma Hotr, recite the offering verse
8 For Dravinodas Let the hotr worship the God who bestoweth wealth from the potr s cup may he at the right times drink the Soma Potr, recite the offering verse"
9 For Dravinodas 'Let the hotr worship the God who bestoweth wealth from the nestr s cup may he at the right times drink the Soma Nestr, recite the offering verse"
10 For Dravinodas Let the hotr worship the God who bestoweth wealth he has drunk from the hotr's cup, he has drunk from the potr s cup, he has drunk from the nestr's cup Let the God who bestoweth wealth, the son of him who bestoweth wealth, drink the fourth cup, the unhurt, immortal, the drinking vessel of Indra thyself *swaring (?), thyself approving (?)* may he with self approved hotrship at the right times drink the Soma Acchavaka recite the offering verse" ! (For the text cf CH [150 18)
11 For Asvins "Let the hotr worship the Asvins, the two adhvaryus, on account of the adhvaryuship May they at the right time drink the Soma Ye adhvaryus, both recite the offering verse'
12 For Agni 'Let the hotr worship Agni, the houselord on account of the houselordship may this sacrificer, who presses the Soma, through thee be a right houselord, O Agni, and mayest thou through

this sacrificer, who presses Soma, be a right houselord, on account of the houselordship may Agni the houselord at the right time drink the Soma Recite the offering verse, O houselord"

3, 4 In the same formula is taken as offering verse for each of the libations with the omission of the beginning words "Let the hotr worship' and of (the closing words) "So and so recite the offering verse"

Cf VII 1 5

5 Or (instead of the formulas of the praisadhyaya) the verses of Medhatithi are adhibited "Indra drink the Soma at the right time" [1]

[1] RV I 15 (equally 12 verses) Agrees with KB. XXVIII 8

6 The offering verse is spoken for each oblation by that person who is mentioned at the end of each formula for prompting

7, 8 The adhvaryu says "Hotr, do thou here recite the offering verse' and equally does the sacrificer.[1]

[1] For the last two rtuyajas

9 For these two it is the hotr who recites the offering verse

10 They partake of the remains in accordance with the vasat making

11 At the end, the hotr partakes twice

12 Instead of (drinking of the remains) at this occasion, as also at the cups for the pairs of deities, he (the person who should partake) should either only smear (some quantity of the remains) on (his lips) (or) he should smell (at them) [1]

The (last) words of the sutra are, dissolved *limped iva eva jighreti* the words of the corresponding passage in the Br VIII 9 *limped iva eva ava iva jighret* (text *limpedivaivaveva jighret*) The preposition *ava* can hardly be missed so that the text of the Sutra seems inferior to that of the Brahmana Moreover, at the end of the sentence we have in the Sutra as in the Br, the word *iti* According to the Comm this had been added in the Sutra to indicate the close of the description of the rtugraha rites This is not probable Rather it is that our passage has been taken directly from the Brahmana where *iti* stands to indicate the oratio directa dependent on *tad u tatra sasanam vedayante* Further, it is somewhat strange that this avaghrana has not been mentioned in the rite of the dvidevatyas The prescript res s on the fact that here no vasat is made (Sutra VII 3 4) The smearing or smelling is a cause of compromise between

not partaking and partaking

VII.9

ĀJYA SASTRA

1 When he is going to recite the ājya-sastra,[1] he (first) mutters (the formula) "(May) father Mātariśvan (make) the verses flawless May Uśij thereupon create the asija's[2] May Soma, the knower of the modes, lead the modes May Bṛhaspati recite the hymns and acclamations",[2] then follows the call which during the morning-service runs at the beginning of this and any other sastra *somsāvo3*[3] Thereby having called, he (mutters) the silent praise (as follows)

[1] The word *ājya* has nothing to do with *ājya* in the sense of milked butter For the etymological connection see I B VII 2 1 On the whole cf CH §152

[2] The mantra is partly corrupt, especially the words *usig asy?*

[3] See KB XIV 4

2 "Light is Agni Agni (is) light", after these words he makes a pause, and then continues "Light (is) Indra, Indra (is) light", after these words he makes a pause and then continues "Light (is) Surya, Surya (is) light" Here having made a pause he recites, making a pause at the divisions, 'the fore light' (*purorruc*)[1] as follows

[1] As the Br XIV 1 [2] Because it precedes the hymn

3 "Agni kindled by the Gods Agni kindled by men Agni of good kindling The hotr chosen by the Gods The hotr chosen by men The leader of the sacrifices The charioteer of the offerings The hotr unhurt The expeditious carrier of oblations May the God convey hither the Gods May God Agni worship the Gods He, Jātavedas, may perform the sacrifices" (Immediately follows the hymn of the ājya(-sastra) "To God Agni chant loudly".[2]

[1] The nivid is taken from AB no specified in KB.

[2] RV III 13

4 Its first half verse (of each verse he recites) by divisions, without taking breath

This indication agrees with KB XIV 2 *pade vigrhnāti anavānam samhrāvred.*

5 The same rule prevails for the marutvatīya- and then vaiśvadeva-(śastras [1]

[1] KB XV 3 (marutvatīya) and XVI 3 (vaiśvadeva) '*uktam padavigrahavam* These two śastras are treated below VII 19 and VIII 3

6 When he has recited the remaining part (of the hymn) and uttered the call (*somsavo3*), he closes the recitation with the last verse and immediately afterwards he mutters 'the strength of the śastra' (*ukthavīrya* [1] "Splendour! Lustre! Dawn! Heaven! Light! For glory thee! The uktha (= śastra) has been uttered".[2]

[1] Called by Āśv śastrājapa

[2] In Āśv V 9 26 it reads simply *ukthaṃ vāci ghoṣāya tvā*, only the last two words are mentioned in the Br XIV 4

7 "O thou, reciter of the śastra", says the adhvaryu at all the offering verses at a śastra [1]

[1] This refers to sūtra 8 Cf Āp XII 27.19 (*ukthaśā yaja somasya*) KB. XIV 4

8 As offering verse[1] he applies . "O Agni and Indra" [2]

[1] For the subsequent libation to Indra and Agni see CH §153

[2] RV III 25 4 As KB XIV 2

VII.10

1 When the ājya śastra is finished they (the chanters) perform the laud [1]

[1] The bahiṣpavamāna vaiśvadeva stotra CH 155

PRAUGA SASTRA

2 'After the last pratihāra of all śastras[2] which are combined with a stotra, at the word (of the chanter) "This (is the last verse)", he (the hotr) utters his call (*somsavo3* etc) and thereupon they hold the śastra

[1] Cf CH 157 beg Now the prauga śastra is described

[2] The plural, because this sūtra contains a general rule a paribhāṣā The expression "of śastras which are combined with a stotra" is equivalent to "of stotras which are combined with a śastra, because the sequence is graha, stotra, śastra.

3 At the prauga-(śastra), between the tristichs (seen) by

Madhuchandas (other) verses come between, these they call (here) 'puroruc verses'

[1] Cf the notes on sūtra 9

4 At these (puroruc) verses the call (comes) first

"Between the puroruc and the hymn he shall not let hear the call for each puroruc he should let hear the call" (KB XIV 4)

5 And of the closing verse [1]

[1] paridhānīyāyai? genit as tāsām in sūtra 4

6 The (puroruc verse) which is addressed to the All Gods is of six verse quarters [1]

[1] See VII 10 14

7 In this verse he makes a pause with each two verse halves and the pranava for two

KB XIV 6 tasyai dve dve pade avagrāham śaṃsati Aśv V 10 7 saṃkhyām trir avasyed ardharce 'rdharce

8 About the verse addressed to Sarasvatī there is option he may recite it or omit it [2] But the call [1] is constant (does not fall forth)

[1] See below sutra 15

[2] In the Br XIV 5 the verse is prescribed, but in XIV 6 this is forbidden

verses "Indra and Vayu"[1]

[1] RV I 2 4-6

11 (Now the third purorue) "The two wise, the kings (are) through the intelligence of mental power, in (our) dwelling, the two foe destroyers in the abode '[1] (and then) the three (verses of the prauga-sastra) "Mitra I call".[2]

[1] The verse is corrupt and difficult to translate

[2] RV I 2 7 9

12 (The fourth purorue) "Come hither ye divine adhvaryus, with your gold clad chariot Ye two salve this sacrifice with sweetness', (and then) the three (verses) "Ye Asvins, accept the sacrificial food".[1]

[1] RV I 3 1-3

13 (Then the fifth purorue) "Indra is most gracious through lauds and the lord of booty, the (God) with the bay (steeds), the friend of the pressed Soma", (and then) the three (verses of the sastra proper) "Come hither O Indra, light shining"[1]

[1] RV I 3 4 6

14 (Then the sixth purorue) "We call at this sacrifice all the Gods united together, may they come all to this sacrifice, the Gods with the Goddess Prayer, for drinking the Soma, they who are the manifestation of the sacrifice", (and then) the three (verses of the sastra proper) "O protecting, and people-supporting"

[1] RV I 3 7 9

15a (Then the seventh purorue) "By the voice we call the mighty Goddess Voice, Sarasvati, the well adorned, to this sacrifice ', (and then) the three (verses) "The pure Sarasvati",[1] with the last (of these thrice repeated) he closes (the sastra)

[1] RV I 3 10 12

15b Then he mutters (the formula), the 'strength of the sastra' "Quicken my word Satiate my breath Protect my eye Favour my ear Bestow on me the colour (of healthiness) Protect my body Give me glory For nose thee[1] The sastra has been uttered"

16 As offering verse he applies "With all drink the sweetness of Soma'[2]

[1] For the subsequent libation of the vaisvadeva graha CH §158

[2] RV I 14 10 The whole sastra is in precise accordance with the

Br XIV 4 5

VII 11

MAITRĀVARUṆA ĀJYAŚASTRA

1 The[1] '(verses) of the laud'[2] (stotriya) and the (verses) of the antistrophe[3] are (always), excepting the pragāthas, triplets

[1] This refers, as it seems only to the sastras of the hotrakas

[2] Cf Āsv V 10 26 the metre, the characteristic (beginning words) and the deity are the same as in the stotriya

[3] The stotriya verses the verses of the stotra i e those verses on which the chanters hold their stotra their laud

2 For the (sastra of the) maitrāvaruṇa the laud triplet and the antistrophe triplet are (the verses) "Hither, O Mitra and Varuna to our ',' and "Hither to us, O Mitra and Varuna '[2]

[1] RV III 62 16 18 the same verses on which the first ājya stotra is chanted (PB XI 2 3)

[2] RV VI 71 1 3 This agrees with the Br XXVIII 10 where it is said that both triplets begin with hither' (ā) and that they are verses seen by Visvāmitra

3 The entrance of the sastra (the ukthamukha) is (the hymn) "Chant ye unto Mitra and Varuna '

[1] RV V 68 (5 verses)

1a The nine verses "Let the praise of Mitra and Varuna"[1] (are the conclusion, paryasa) With the last verse (the ninth) he closes (the sastra)

[1] RV VII 66 1 9 See KB XXVIII 10

4b As offering verse[1] he applies "Come, O Mitra and Varuna to our Soma"[2]

[1] For the ukthya graha for Mitra and Varuna CH §162

[2] RV V 71 3 The lit agree with the exception of the yājyā

VII 12

BRĀHMAṆĀCCHAṂSIN'S ĀJYAŚASTRA

1 For the (sastra of the) brāhmaṇācchaṃsin the laud triplet and the antistrophe triplet are (the verses) "Hither come, we

have pressed' and "Hither come"'

RV VIII 17 1-3 4 6 The first three are the same on which the second ajya stotra is chanted (PB XI 2 3) Agrees with KB, see note 2 on VII 11 2

2 The remaining part of the (same) hymn, without the last two verses are the entrance of the sastra'

' RV VIII 17 7-13

3, 4a (The hymn) "O Indra thee the bull we call','and the three "Thou risest towards"[2] (are the conclusion), with the last verse of these he closes the sastra

' RV III 40 (9 verses)

[2] RV VIII 93 1-3

4b As offering verse he applies "O Indra, accept the Soma'[1]

For the ukthya graha for Indra CH 166

[2] RV III 40 2 The Aitareyins agree and likewise the Saunakin Atharvavedins Vaitana sutra XXI 1-3 6 cf Germ transl p 125

VII 13

ACCHAVAKA S AJYASASTRA

1 For the (sastra of the) acchavaka the laud verse triplet and the antistrophe triplet are "O Indra and Agni, come thou hither to the Soma'

RV III 12 1 3 and 4-6

2 The rest of (this) hymn' is the entrance of the sastra

RV III 12 7 9

3 4a The five verses "Thou, I call Indra and Agni" and the nine "Here for you both, O Indra and Agni"[2] are the conclusion with the last verse he closes (the sastra)

RV I 21 1 5

[2] RV VII 94 1-9

4b As offering verse he applies "Come ye both hither to the pressed Soma"[2]

For the ukthya graha for Indra and Agni CH §171

[2] RV III 12 1 In the rite of the Aitareyins there are some small differences (CH §170 notes 1, 2)

VII 14

ACCHAVAKA'S AJYASASTRA ON THE BRHAT PRSTHA

1 For an (agnistoma), at which the (first) prstha (laud) is (chanted not on the rathantara melody but) on the brhat (melody) the laud verse (triplets are successively for these three sastras) "Mitra do we call", "Indra have the singers", and "In Indra in Agni"[1]

[1] RV I 23 4-6 I 7 1-3 VII 94 4 6 This agrees as is to be expected with the modification of the verses used by the chanters for a brhat prstha agnistoma see Arseyakalpa Anhang 1 where the verses on which the three ajya lauds are chanted are successively SV II 143 145 (=RV I 23 4 6) II 146 148 (=RV I 7 1-3), II 150 152 (=RV VII 94 4 6)

2, 3 The acchavaka (in this case) takes as his antistrophe triplet the stotriya triplet belonging to the rathantara rite[1] (the rite at which the prstha-laud is chanted on the rathantara) and the antistrophe as entrance of the sastra (instead of that of the rathantara rite)

[1] So that after RV VII 94 4 6 (see sutra 1) follows as antistrophe RV III 12 1-3 (see VII 3 1— if I see well!)

AHAVA

4, 5 The hotrakas have (in their sastra) (each) four calls[1] and the hotr in the extra sastras (which run parallel to the extra lauds)[2]

[1] KB XXVIII 10 *caturahāvāni sastrāni* and cf Asv V 10 10
[2] The sastra of the tenth lay (X 13 5) and which come at the end of the aptoryama, cf XV 8 6

6 (They are inserted) for the stotriya and the anurupa triplets, for the part which immediately follows after the anurupa and for the closing verse

Cf CH §161

7 After the antistrophe triplet follows the pragatha, after (this make) at the midday service a fifth call[1]

Cf Asv V 10 12 13

8 After the entrance of the sastra, for all (the hotrakas and the hotr) there is the call at the night (rounds)

NIHSARPANA

9 When the adhvaryu says "Praśāstr, command"[1] the praśāstr[2] (= maitrāvaruna) says "Om, glide ye out of the sadas"

[1] See e g Āp XI 29 14

[2] Praśāstā āha (some of the mss however present the reading praśāsthā) with the same sandhi as praśāsta ātmanā (I 4 5) and perhaps upavakta ukta (I 4 5) Same sandhi in KausUp II 4 (Ānand āśrama ed p 114 26) hota ṛtumaye A similar shortening in the Br XXVIII 3 nesta ṛtvijām and hota ṛtavo (XXIX 8, this is not remarked by Keith in his introduction p 71) But in the sutra the a is shortened before another vowel than ṛ

10 Turning themselves around their right shoulder they glide out (of the sadas) through the western door, passing the post of fig wood at its north side, whilst the brahman passes at its south side

11 They betake themselves before the (prācīnavaṃśa) shed in a northern direction

According to the Comm, in order to satisfy certain natural business (mūtrapurīṣādikaraṇīya)

12 For the midday service they glide forwards (into the sadas) along the way they had left (it) and sit down each on his seat

VII 15

MIDDAY SERVICE

(mādhyandina savana)

1 At the beginning of the midday service they press out the soma juice

2 The grāvastut enters the havirdhāna (shed) by the eastern door, stands before the southern wheel of the northern havirdhāna cart, (with his face turned) southward, wraps his face up with the (turban)[1] which has served to tie the bundle of Soma[2] and, as soon as he hears the noise of the pressing stones, holds, without being summoned[3], his recitation in praise of (the pressing stones) not connecting[4] either by half verses[5] or not taking breath (between them)[6]

[1] uṣṇīṣam abhiṣṭauti Br XXIX 1,

[2] KB XXIX 1 *usnisy eva grīv o bhi (ai ti* AB VI 14 *tasi ād i isam evi paryasya grāi io 'bhistauti*

[3] See e g Ap X 24 14

[4] AB VI 2 10

[5] See I 1 23

[6] AB VI 2 6

[7] Cf VII 7 7

3 (He recites the verses) "We come unto thee, O God Savitr ', "They yoke the mind and yoke the prayers , ' Now, Indra seize our nourishing , ' Bring to us with your eight (hands) , "Approach, bring

RV I 24 3 V 81 1 VIII 81 1 VIII 81 6 VIII 81 7

4 After reciting the first of the three verses which contain the verb of swelling the beginning "Swell, may come to us he recites the (first) two (verses) of the hymn of Arbuda [2]

RV I 91 16

[2] RV X 94 1 2 The hymn sung by the serpent Arbuda who had the power to destroy the eye sight (*caksurhā ha sa sarpa āsa* thus is to be read KB XXIX 1) is mixed up with the verses addressed to Soma Pavamana in order to protect the hearers

5 After reciting the second (of the swelling verses he repeats) two verses of the Arbuda hymn [2]

RV I 91 17 [2] RV X 94 3 4

6 After reciting the third (swelling verse) he recites one verse of the Arbuda hymn [2]

RV I 91 18 [2] RV X 94 5

7 (Then he recites the verses) of cleansing The ten fingers wipe thee 'Him the ten fingers wipe , 'Him they wipe who must be cleansed

RV IX 8 4 IX 15 8 IX 15 7

8 Then he recites the (verses) with the word jar ' The jars have sounded He runs in the jars , ' Thy juice, O Soma, has been discharged into the jar

RV IX 65 14 IX 17 4 IX 67 15

9 In the same manner beginning with the verse for swelling , the (series of verses to accompany the) second pressing is disposed Here the verses of the Arbuda hymn are the five, beginning with the sixth [2]

[1] Sutra 4 [2] RV X 94 6 10

10 In the same manner, the third is disposed, the verses of

-the Arbuda hymn are here the three, beginning with the eleventh

¹ RV X 94 11 13

11 At the pressing at which they pronounce the word 'mightily' he recites "They sound mightily"²

¹ RV X 94 4 ² See SB IV 3 3 1 and KB

12 The sixth (verse) at the first (round of pressing)

This is not very clear Probably the verse is X 94 6 The Comm supplies *apakarset* 'he should omit', and this would agree with Āsv V 12 14 end, where the fourth verse is omitted But the text has nothing pointing to *apakarset* and, moreover at the first round only the first five verses of the hymn are prescribed so that the indication with *apakarset* would be superfluous¹

13 At the moment when the straining cloth is spread out (over the kalasa)¹ (he recites) the two (verses) "The strainer has been spread" and the single verse "The dhisana is spread out the strainer"²

¹ Cf CH §176

² RV IX 83 1 2 and the verse which has already been cited in full supra V 9 16

14 At the moment when the streaming Soma oozes through (the cloth)¹ the three verses "His streams have oozed forth", "The streams of this rushing one have oozed forth", "Forth go thy streams"

Cf CH 176

15 When the soma draughts are being taken out he recites the verses addressed to Soma Pavamana he likes

Cf CH §178

16 The three (verses) "Become purified, O Soma, for Indra accompanied by the Maruts", at the moment when he (the adhvaryu) holds downwards²

RV IX 64 22-24

² I am at a loss to explain this Perhaps it refers to the agrayana graha Moreover, the reading is uncertain *nyaccl ati* or *'nuyacchati* There is no parallel in any text

17 When the last graha has been drawn he closes his recitation with the last (verse) of the Arbuda (hymn), takes away (from his head) the turban, and is discharged²

RV X 94 14 ² Cf CH §177d

18 But this (taking away and giving away of the turban) takes place on the last day of ahinas and sattras¹

¹ Cf Āsv V 12 12

19 He may also recite over (the pressing stones) the Arbuda-hymn pure [1]

[1] Without any admixture of other verses As V 12 23 ascribes this to some[2] The Kausitakins may be meant because the Br XXIX 1 does not distinctly state that it must be mixed up with other verses as do the Aitareyins

VII 16

DADHIGHARMA

1 When the midday pavamana (laud) has been performed they proceed with the cauldron of curds and whey (the dadhigharma) in case (the sacrifice of Soma) is performed with the pravargya [2]

[1] Cf CH §178

[2] The dadhigharma in the older texts SB XIV 3 1 29 31 In KB it is only mentioned (XV 1 XXIX 3) Further see Ap XIII 3 2 4 6 Asv V 13 1 6

2 When he has been addressed (by the adhvaryu) with the words "Hotr speak what thou hast to speak", he recites over (the dadhigharma) the first (verse) 'Arise ye, look down on' [2]

SB [2] RV X 179 1

3 When it has been said (by the pratiprastatr) 'Cooled is the sacrificial substance he recites over it the second verse of the hymn

4 When he has been addressed (by the pratiprasthatr) with the words "Recite the offering verse for the dadhigharma' he recites as offering verse the third verse of the hymn

5 He recites each verse over (the dadhigharma) without taking breath (at the end of a half verse) and with the pranava (*o3*) (making a pause at the end of the pranava) [1]

Cf Asv V 13 2 with IV 6 2 *rcam rcam anavanam uktva pra ..ayat* ... *yet* cf above X 9 4

6 In the same manner he speaks the offering verse

7 The secondary vasat is 'Of the dadhigharma, O Agni, enjoy'

8 The mantra for partaking is "(May there be) in me that great force in me the fitness, in me the intelligence The gharma

of triple fires shineth, together with the wish the mind, together with the viraj the light May we obtain the milking thereof"[1]

[1] The mantras of SB (VS) and those of Āsv come nearest to it

PASU PURODĀSA AND SAVANIYA PURODĀSA

9 Having performed the rite of the victimal cake[1] they thereupon proceed with the cakes to be offered at the (midday) service[2]

[1] The rule is that at a soma feast, the sacrifice of the omentum falls on the morning service that of the victimal cake on the midday service, that of the part of the victim itself on the afternoon service
[2] Cf VII 1

VII 17

PRASTHITA HOMAS

1 The inviting verse is "Of the midday service"[1]

[1] RV III 52 5 The formula for prompting the hotr and the offering verse are known from our text VII 1 3–5

2 (The inviting verse) for (the oblation to Agni) Svistakrt is the verse "At the midday service, O Jatavedas, accept the cake"[1]

[1] RV III 28 4 The formula for prompting and the offering verse are given already VII 1 7 and 8

3 The hymn for filling the bowls[1] is the one beginning "The divine herb has been pressed"

Cf CH 187 (morning service above VII 4 1) RV VII 21 (in accordance with the Br XXIX 2 at midday he recites verses seen by Vasistha)

4 The (formula for) prompting (the hotr to recite his offering-verse for the libation for the filled bowls which have advanced) is "Let the hotr worship Indra from the midday-service".[1]

[1] Praisadhyaya VII 4k (ed Scheftelowitz p 146) "Let the hotr worship Indra who eats and drinks the portion exclusively destined for him, at the morning service, hearing the call who comes to the call, who favours this prayer, who strengthens the soma pressing sacrificer May he fill both the cavities of his belly that of the slayer of Vrtra, and that of the bountiful Here have advanced for him, for Indra the bright soma (Ira mita) overflowing with sweets May he

graciously accept them, delight in them May he drink the Soma Hotr, recite the offering verse'

5 The offering-verse (for the hotr) is "Drink the Soma, towards which, O terrible one"[1]

[1] RV VI 17 1

6 The second verse[1] is the offering verse for the maitrawaruna

Of the same hymn

7 The third for the brahmanacchamsin

8 The verse "Come hitherwards"[1] for the potr[1]

[1] RV I 104 9

9 The verse "Thine is this Soma" for the nestr[1]

[1] RV III 35 6

10 The verse "For Indra the Soma-draughts found afore time"[1] for the acchavaka

[1] RV III 36 2

11 The verse "Filled is his cup" for the agnidhra

RV III 32 15 All seems to be based on AB VI 4 and cf KB XXIX 2 *aindrabhis tristubbhir madhyandine prasthitanam yajanti*

12 At the last two services there are no cups for the pairs of deities[1] nor the rta offerings[2]

[1] VII 2 [2] VIII 8

13 The acchavaka performs no act outside (the sadas)

14 All the rest is as at the morning service

DAKSINADANA

15, 16 When they have invoked the ida and partaken of (the Soma in the cups) that have advanced the moment is come for giving the sacrificial fees

17 He should give as fee one hundred and twelve cows[1]

[1] This is the ordinary number

18 Or, from twenty-one on, just as it may occur

VII 18

1 Gold he receives with the (formula) "Let Varuna give thee to Agni, to me, and may I obtain immortality Be thou long life to the giver, joy to me the receiver"

2 Cows (he receives) with (the formula) "Let Varuna give

thee to Rudra, to me, and may I obtain immortality Be there a cow to the giver, joy to me the receiver '

3 A cloth (he receives) with (the formula) "Let Varuna give thee to Brhaspati, to me, and may I obtain immortality Be thou a skin to the giver, joy to me the receiver '

4 A one hoofed (animal) with (the formula) "Let Varuna give thee to Yama, to me, and may I obtain immortality Be thou a steed to the giver, joy to me the receiver '

5 Any other gift (he receives with the formula) "Let Varuna give thee to Prajapati, to me, and may I obtain immortality Be thou breath to the giver, joy to me the receiver '

6 Or he may receive all with the syllable *Om*

7, 8 The (formula) "Who hath given, to whom hath he given ' he speaks after (accepting), over a living creature or one of the different kinds he (only) touches

The mantras of sūtras 1 7 agree fairly well with those of SB IV 3 4 or VS

9 After having given (the sacrificial fees) he (the sacrificer) mutters "Given by us go ye full of sweetness to the Gods, enter the giver ' '

Cf SB 1 c 20 (*madhumatir* after the MaitrS)

VII 19

MARUTVATIYA SASTRA

1, 2 When he (the hotr) has been addressed (by the adhvaryu) with (the words) "(Recite the inviting verse) to Indra who is accompanied by the Maruts ',' then the inviting-verse is "Drink here, O Indra, who art accompanied by the Maruts, the Soma '

S e e g Ap VIII 8 1 CH 193

' RV III 51 7 (a verse seen by Visvamitra KB XV 1)

3 The (formula for) prompting (the hotr to recite his offering verse) is "Let the hotr worship Indra who is accompanied by the Maruts '

' Praisadhyaya VII 4 n (ed Scheftelowitz p 116) Let the hotr worship Indra who is accompanied by the Maruts Let Indra who is accompanied by the Maruts accept graciously, let him delight, let him

drink the Soma Hotṛ recite the offering verse

4. As offering verse he recites "United with Maruts, O Indra, drink the Soma"[1]

[1] RV III 47 2 (vaiśvadeva, KB XV 1)

5 Having partaken of this (fourth draught) he recites the marutvatīya śastra

6 The call, at the beginning of a śastra during the midday-service is *adhvaryo somsāv3* ("adhvaryu, let us both praise")

7 At the interior of a śastra the call of the morning service[1] is applied

Simply *aṃsāvo3*, cf VII 9 1

8 Having recited the beginning triplet "We make thee hither like a chariot, for aid" he utters the call

[1] RV VIII 68 1-3

9 Having recited the antistrophe triplet[1] "Drink this pressed herb, O Vasu"[2] he utters the call

[1] *anucara=pratirupa ?* [2] RV VIII 2 1-3

10 Having recited the pragātha to invite Indra "O Indra, come nearer" he utters the call

[1] RV VIII 53 5 6

11 Having recited the pragātha addressed to Brahmaṇaspati "Now speaks Brahmaṇaspati" he utters the call

[1] RV I 40 5 6

12 Having recited the single (verse) "Agni is the leader" he utters the call

[1] RV III 20 4

13 Having recited the single (verse) "Thou, O Soma, with insight" he utters the call

[1] RV I 91 2

14. Having recited the single (verse) "The Maruts swell the water" he utters the call

[1] RV I 64 6

15. Having recited six verses (of the principal hymn beginning) "Thou, the terrible one, hast been born"[1] he utters the call and recites the nivid[2]

[1] RV X 73 1-6

[2] The nivids are all collected together below VIII 16 1 Here VIII 16 is inserted The whole śastra is in perfect agreement with the

Br XV 2 3

16 At this hymn the first responsive call' (of the adhvaryu) contains a form of the word *mad*

[1] At the first verse of the hymn, cf the Br XV 3 (*somsa modaiva*) TS III 2 9 6

17 At (hymns) of an odd number of verses (he inserts the nivid) after having recited the greater half [1]

[1] So if there are e g 17 verses, he recites before the nivid 9 verses of the principal hymn, cf XI 2 5 See Asv V 14 20

18 In the middle (he inserts it) at (hymns) of an even number of verses

19 At triplets, after having recited one verse

20 If the number of hymns is increased, (he inserts the nivid) in the last (hymn)

21 But the call is uttered at the (beginning of the) first

22 At the afternoon service (he inserts the nivid) leaving over the last verses [1]

[1] Cf Āsv V 14 23 Here the nivid comes before the last verse

23 The nivids he recites separatingly,[1] by verse quarters

[1] *vigrha* precise meaning? Means the same as *avatam* KB XV 3 Also VIII 7 19 Āsv V 20 6

24 At the last verse-quarter the pranava (is inserted)

25 Having recited the remaining part of the hymn[1], and having uttered the call, he closes the sastra with the last verse,[2] mutters the 'force of the sastra[3] and applies as offering verse[4] "Those who at the slaying of the dragon "[5]

[1] RV X 73 7 10

[2] I e 11

[3] Cf sutra VII 9 6

[4] For the libation of the marutvatiya graha CH §197

[5] RV III 47 4

VII.20

NISKEVALYA SASTRA

1 The rathantara is the prstha (stotra) which belongs to the niskevalya (sastra)

2 Or the brhat

3 For the (niskevalya, if it runs parallel to the) rathantara, the stotra triplets and antistrophe triplets are the two pragathas "Towards thee, O hero, we utter praise" and "Towards thee, for drinking first"[2]

[1] Which are made in three verses by repetition cf CH p 307
[2] RV VII 32 22 23 VIII 3 7,8

4 If it runs parallel to the brhat (as prstha saman) they are "Thee we call" and "Come thou then to the worshipper"[1]

[1] RV VI 46 1 2 VIII 61 7 8 It is superfluous to remark that the stotriya triplets are the same as that of the saman

5 "As he has conquered from times immemorial"[1] is the intercalatory verse

[1] RV X 74 6

6 The pragatha for (the sastra if it runs parallel to the) rathantara (prstha stotra) is "Drink of the juiceful Soma"[1]

[1] RV VIII,3 1 2

7 (If it runs parallel) to the brhat (prstha stotra) "Let him hear both"[1]

RV VIII 61 1 2

8 (The hymn is) at the (sastra parallel with) the rathantara prstha (stotra) "Of Indra now will I proclaim the mighty deeds"[1]

RV I 32 In this hymn the nivid is inserted, cf VII 19 15ff

9 At a (sastra which runs parallel to the) brhat-prstha stotra) it is "Praise him"[1]

RV VI 18

10 In a lower pitch of voice he should recite the closing-verse

This agrees to the letter with the Br XV 4

11 Having muttered 'the strength of the sastra' he applies as offering verse[1] "Drink the Soma, O Indra, let it gladden thee"[2]

[1] Of the subsequent ones the same holds good, cf CH p 201
[2] RV VII 22 1 Agrees with the Br XV 5

VII.21

1, 2 At (a soma sacrifice), at which both (the samans rathan

tara and brhat) are applied, he leaves out, if the prstha is on the rathantara the pragatha which precedes the hymn and replaces it by the verses on which the brhat is based

I i tl s ca e e tler tle rathantara or tle brhat is the prstha stotra I il t tle otler of tle two is applied in the m ldav pavamana laid

3 If the prstha is on the brhat, he replaces the pragatha by the verses on which the rathantara is based

4 This replacing takes place after the samapragatha in the sacrifices of Soma which follow on the agnistoma

As the ukthya the atiratra the aptoryama etc In tl s case tle sama pragatl a is not left out

5 This manner of proceeding is called the reciting after the yoni (the verses on which either rathantara or brhat are based)

6 Kausitaki used to say that he should only at the rathantara and the brhat recite (the yoni) afterwards

7 The agnistoma which serves as model is of a limited (number of) sastras,' therefore they take out the pragatha

It contains all in all 360 ver es (KB XVI 9) Asv V 15 15

8 The call is made for the stotra triplet, for the antistrophe triplet, for the intercalatory verse, for the pragatha, for the hymn, for the nivid and for the closing verse

9 A horse is to be given at the nivids (to the reciter) or a choice object (mostly a milch cow from his possession)

AB III 11 3 *asvam n vidām avistre dadyād iti*

VII 22

MAITRAVARUNA SASTRA

1 The vamadevya (in the prstha stotra which belongs to the niskevalya sastra) of the maitravaruna

2 The stotra triplets and the antistrophe triplets are 'With what hast thou come to us the brilliant one and "With what art thou to us '

RV IV 31 1 3 (verses on which the vamadevya is chanted) and VIII 93 19 21

3 The sama pragatha is Which mortal him, O Indra '

RV VIII 97 14 15

4, 5. The (principal) sūkta is : "Immediately after being born '[1] and (the paryasa). "To thee, O Indra, bearer of the thunderbolt '[1]

[1] RV. IV 48 and IV.19

6. As offering-verse[1] he applies "Willingly to us '[2]

[1] For the subsequent ukthya graha CH §205

[2] RV IV 20 4

VII.23

BRĀHMANĀCCHAMSIN'S SASTRA

1. The naudhasa (is the prstha-stotra which belongs to the nishkevalya-śastra) of the brahmanacchamsin, when the first prstha-stotra has been the rathantara

2. The śyaita, when it has been the brhat

3. The stotra- and antistrophe-pragathas are: "Him, who works wonders ',[1] and "This I appeal to thee".[2]

[1] RV. VIII 88 1,2 (the yoni of the naudha a)

[2] RV. VIII 3 9,10

4. For the śyaita. "Towards him, of good gifts ',[1] and "I will worship the well renowned" [2]

[1] RV. VIII 49 1,2 (the yoni of the śyaita)

[2] RV. III 50 1,2

5 The samapragatha is · "These very sweet songs".[1]

[1] RV. VIII 3 15 16

6 The hymn (uktha-mukha) is: "Indra the destroyer of strongholds"[1] for the naudhasa.

[1] RV. III 34 (11 verses).

7. For the śyaita: "The Soma hath been pressed".[1]

[1] RV X 104 (11 verses).

8. (The paryasa) for both cases is. "Prayers have arisen".[1]

[1] RV VII 23.

9 As offering-verse[1] he applies: "He who loves the residue of the Soma, who is provided with the thunderbolt".[2]

[1] For the subsequent offering of the ukthya graha CH. §209

[2] RV. X 40 4.

VII 24

ACCHĀVĀKA'S SASTRA

1 The kaleya (is the prstha stotra which belongs to the nis kevalya sastra) of the acchavaka[1]

2 The stotra and the antistrophe pragathas are "With strength him who finds treasures" and "The swift one wished to gain victory"[2]

[1] RV VIII 66 1,2 (the yoni of the kaleya)
[2] RV VII 32 20 21

3 The sama pragatha is "His part, surely, exceeds all"[1]
RV VII 32 12,13

4 (The uktha mukha is the hymn) "He has strongly grown"[1]
[1] RV VI 30

5 (The concluding part is) "This offering"[1]
[1] RV III 36

6 As offering verse he applies "Drink and grow"[2]
For the subsequent ukthya graha CH §214
[2] RV III 3 3

VII 25

GENERAL REMARKS

1, 2 What in (about) the sastras has, as a rule, not been specified (in the sacred texts) (of that now we shall treat)
Is this the meaning?

3 A pair of verses, the first of which is either a brhati or kakubh and the second a satobrhati is called 'a pragatha'

4 A barhata pragatha has a brhati as first verse

5 A kakubha pragatha has a kakubh as first verse

6 Having recited the brhati, he repeats (its) last verse quarter, makes a pause at the first verse quarter of the following verse, utters the pranava at the second verse quarter, repeats this same verse quarter, makes a pause at the third verse quarter and utters the pranava at the last

7 In this manner three verses are got one brhati, and two

kakubhs[1]

[1] Th Br has only The two he transforms by repetition into three (XV 4) Example The pragatha on which the rathantara is chanted and which is the stotra verse for the first prstha sastra (see VII 20 3) runs in the Rgveda text (VII 32 22 23)

abhi tvā sura nonumo 'dugdhā iva dhenavah |
isanam asya jagatah svardr sam || isānam indra tasthusah ||
na tvavān anyo divyo na pārthivo || na jāto na janisyate ||
asvāyanto maghavann indra vājino || gavyantas tvā havāmahe |

The first verse is a brhati (8+8+12+8), the second is a satobrhati (12+8+12+8) These are now transformed in the following manner

abhi tvā sura nonumo | 'dugdhā iva dhenavah ||
isanam asya jagatah svardrsam | isanam indra tasthusah || (1)
isānam indra tasthusah || na tvāvān anyo divyo na pārthivah |
na jato na janisyato3 || (2)
na jāto na janisyate | asvāyanto maghavann indra vājinah ||
gavyantas tvā havāmaho3 | (3)

These are the verses required a brhati and two kakubh Cf Vait XXII 8 Asv V 15 5 6

8 This manner of reciting prevails for the rathantara and the brhat

9 And for the hotrakas where these two prstha stotra verses are given as pragathas

10 Everywhere (it prevails) for the yajñayajñiya (stotra) (and the corresponding stotra verses for the hotr in the agnimaruta-sastra)

11 And for the pragathas to invite Indra and the pragathas addressed to Brahmanaspati

[1] See e g VII 19 10 11

12 For the barhata (pragatha)s at other occasions than the aforesaid (the following rule prevails)

13 Having recited the brhati he repeats (its) last verse quarter twice, makes a pause, utters the pranava of the half verse of the following verse, repeats the second verse quarter twice, makes pause, and with the last half verse utters the pranava.

14 This makes three brhati verses[1]

[1] Cf Asv V 15 7 In this case we get

abhi tvā sura nonumo || dugdhā iva dhenavah ||
isānam asya jagatah svardrsam || isānam asya tasthusah || (1)
isānam asya tasthusa || isānam asya tasthusah ||
na tvāvān anyo divyo na pārthivo || na jāto na janisyato3 || (2)

na jāto na janisyate | na jāto na janisyate |
aśvāyanto maghavann indra vājino || gavyantas tvā havāmahe3 | (3)

15 16 Of the kakubh he repeats the last verse-quarter and the second of the satobrhati That makes three kakubhs [1]

[1] Here the kakubh pragatha is treated (cf sūtra 5) The kakubh (8+12+8) and the satobrhati (12+8+12+8) are transformed into three kakubhs

8+12+8 (1)
8+12+8 (2)
8+12+8 (3)

The bold figures are the repeated quarters, cf Aśv V 15 8

17 The pragathas follow this rule on account of being a stotriya or an anurupa [1]

[1] Hence seems to result that e g the sama pragathas are not subject to the treatment

VII 26

1 (Subject to the same rule) although not being a stotriya is the invocation of Indra [1, 2]

[1] I read *indranihavo 'stotriyah* (Comm *stotriyatvam vinapi*)
[2] See VII 19 10

2 And the (pragathas) addressed to Brahmanaspati [1]

[1] See VII 19 11

3 In pankti verses he makes pause after each two verse quarters and with the fifth makes the pranava [1]

[1] Verses of 4×8 syllables, e g RV I 29 cf X 63 cf Aśv V 14 11

4 In tristubhs, jagatis, aksarapanktis [1] and verses of two quarters (the mode of reciting) is verse quarter by verse quarter

[1] Verses of 4×5 quarters (e g RV I 65) The sūtra VI 3 10 treats of a special case

5 The fourth and the fifth verse quarters receive the pranava

6 But in verses of five quarters, which mainly are tristubhs or jagatis (which are extended tristubhs or jagatis), there he should, where a repeated verse quarter with a refrain is found, join these two (the fourth and the fifth) the verse quarter cannot be separated from the repeated quarter [1]

[1] Cf the Br XXIII 6 *aticchandasah punah padam na padam vai punah padam ca antarenaiti* So e g the verse RV II 43 2 should be recited

in the following manner

udjitevi sal une sāma qāyisi bi ihmap bha iva sitane u si isa o?
i rseta vāji sisumatii jityā saiiato nal ikune bhadi am ā ia la
iisiato nah sakune j i yam ā iado?

7 In a (verse) where no repeated quarter with a refrain is found, he should join the last two quarters

8 In verses of six verse quarters with repeated quarter with refrain, he should pause after every pair of verse quarters and utter the pranava (at the end of the last two)[1]

[1] As e g RV X 134

9 In verses of six quarters without such a verse quarter he should make pause after two quarters, utter the pranava at one and (again) pause after two quarters and utter the pranavas at one (the last)[1]

[1] As e g RV VIII 36 1

10 *But a verse quarter of eight syllables (in verses of six* quarters) must receive the pranava

[1] RV IV 10 4 and the Comm cites *tvecchai iyor ā vr i mal e* RV Khila ed Scheftelowitz p 132

11 The verses of seven verse quarters he makes the pause *with one quarter and the pranava with two, the pause with two* and with two (the pranava)

12–14 At the first rounds of the night service, they repeat of the stotriya and anurupa verses in gayatri the first verse quarter at the middle rounds the middle, at the last rounds the last

In agreement with the Br XVII 8 and with the use of the chandogas PB IX 1 5,16 19

15 Or by half verses the morning service

16 except the stotriya verses, the anurupa verses and pragathas

VII 27

1 5 Of three verse quarters are the gayatri, the usnih, the para usnih the kakubh, and the former viraj

6 11 Of four verse quarters are the latter viraj, the brhati, the satobrhati the jagati the anustubh and the tristubh

12 The paukti has five (quarters)

13 The aticchandas metres have six (or) seven

14 The verse "For this Marut troop' (I 127 6) has eight

15 The verse of the two quarters has two

16 These are as a rule eight syllabic

17 The jagati as a rule is twelve syllabic,

18 and the third quarter of the usnih and brhati

19 The satobrhati has the first and the third quarter of twelve syllables

20 Of the kakubh the middle quarter is of twelve syllables,

21 of the para usnih the first quarter

22 The tristubh and viraj are of eleven syllables a quarter

23 The latter viraj has ten syllables a quarter

24 The viraj they call the aksarapankti

25 The padapankti consists of five quarters each of five syllables

26 The jagati consists also of six eight syllabic (quarters)

27, 28 The nicrt is by one or two too less, the bhurij by (one or two) excessive

29 The verses of a (metre) to be brought about are got at by dividing (them) by the (number of) verse quarters of the (metre) to be produced they are produced by dividing by (the number of) verse quarters of the (metre) which is to be brought about

> For instance the Comm adduces as example IX 20 29 If brhatis must be produced from another metre e g the gayatri if brhati verses must be got through *umrechnung* from gayatris nine gayatris (9×24=216 syllables) are equal to six brhatis (6×36=216 syllables)

30 Gayatri and usnih anustubh and brhati, pankti, tristubh and jagati this is the order of the metres which beginning with the twenty four (syllables), increase by four (syllables)

VIII 1

THE THIRD PRESSING

(Tṛtīya-savana)

1. They glide forward after the completion of the midday-service in the same manner as they have done for the midday-service[1]

[1] Cf VII 14 12

ĀDITYA GRAHA

2. At the beginning of the afternoon-service, they proceed with the soma-draught destined for the Ādityas[1]

[1] Cf. CH. §217

3, 4. When he (the maitravaruna) has been addressed (by the adhvaryu) with (the words)[1]: "(Recite the inviting-verse) for the Ādityas", the inviting-verse is . "Through the favour of the Ādityas".[2]

[1] SB IV 3 5 20, Āp XIII 10 1.

[2] RV VII 51 1 (a tristubh KB XVI 1)

5. The (formula for) prompting (the hotr to recite the offering-verse) is "Let the hotr worship the Ādityas"[1]

[1] Praisadhyaya VII 4 n (ed. Scheftelowitz p 146): "Let the hotr worship the Āditya, the beloved ones, of beloved abode, of beloved law, the lords of the great abode the overseers of the wide air May they give the good help of the Ādityas to this sacrificer who presses the Soma Let the Ādityas do thus Let the Ādityas graciously accept, be delighted, drink the Soma Hotr, recite the offering verse".

6 As offering-verse he applies : "Let the Ādityas, let Aditi be delighted".[1]

[1] RV VII 51 2 (tristubh KB XVI 1).

7. They do not gaze at the pouring out of the oblation[1], nor do they partake of it.

[1] Cf. Āp XIII 10 4 (TS)

8 These two prescriptions prevail also for the draught for Savitr.[1]

[1] Cf VIII 3 1ff.

SAVANIYA PURODĀŚA

9 When the ārbhava pavamāna laud has been performed, they perform the victimal sacrifice from the manotā on up to the iḍā and thereupon proceed with the cakes which belong to the (afternoon) pressing.[1]

[1] Cf VII 1 1.

VIII.2

PRASTHITA HOMA

1. The inviting-verse is: "At the third service the fried barley."[1]

[1] RV III 52 6 For the formula for prompting see VII 1 3, for the offering verse ib 5.

2. (The inviting-verse) for (the oblation to Agni) Sviṣṭakṛt is: "O Agni, at the third service".[1]

[1] RV. III.28 5 For the prompting and the offering verse see VII 1 7 and 8

3 The hymns for filling (the bowls[1] is (the one beginning): "Come here, ye sons of strength"[2]

[1] Cf VII 4 1 and VII 17 3

[2] RV IV 35 (*andrārbhavya ṛcah* KB XVI 1)

4 The (formula for) prompting (the hotṛ to recite his offering-verse for the libation for the filled bowls which have advanced) is 'Let the hotṛ worship Indra from the afternoon-service'.[1]

[1] Praiṣādhyāya VII 4b "Let the hotṛ worship Indra from the afternoon service, which is accompanied by Ṛbhu, Vibhu, Vāja, Bṛhaspati, the All Gods The intoxicating drinks of morning, of midday and of this moment, have united for him To these that are strengthened, as a buffalo (in the water) plunging into (them), do thou advance! Taking possession of them with thy arms come near with thy two bay steeds, putting out thy cheeks, *nisṛpthya* the residues of Soma Here have advanced for him for Indra, the sharp soma-(draughts) mixed with milk May he graciously accept them, be delighted in them May he drink the Soma Hotṛ, recite the offering verse'.

5 The offering-verse for the hotṛ is: "O Indra, with the Ṛbhus rich in booty".[1]

[1] RV III 60 5 KB XVI 2 *aindrārbhavyā prasthitānām yajati*.

jagatyā madvatya

6 For the maitravaruna "Ye soma drinking Mitra and Varuna"[1]

[1] RV VI 68 10 AB VI 12 7

7 For the brahmanacchamsin "Indra and Brhaspati drink the Soma"[1]

RV IV 50 10 AB I c 8

8 For the potr "May they convey ye hither, O Maruts"[1]

[1] RV I 85 6, AB I c 9

9 For the nestr "As at home come ye to us"[1]

[1] RV II 36 3 AB I c 10

10 For the acchavaka "Drink ye, O Indra and Visnu"[1]

[1] RV VI 69 7 AB I c 11

11 For the agnidhra "This praise"[1]

RV I 94 1 AB I c 12

12 All the rest is as at the morning service

13 When they have invoked the ida and partaken of the (Soma in the cups) that have advanced, they put down to the south of the narasamsa cups which have been deposited (in the havirdhana shed), near to each of their cups three balls of the cake mixed with (some of the) fried rice corns,[1] with the formula over each ball "Here, ye Fathers, regale yourselves, each according to your share O Fathers pour in for yourselves"[2]

Which are one of the so called purodasas (CH §121 IV)

[2] KB XVI 1 end *aur isanāms tri yasatana up isy anti*

VIII 3

SAVITR GRAHA

1 2 When he (the maitravaruna) has been addressed (by the adhvaryu) with the words "(Recite the inviting verse) for Savitr",[1] the inviting verse is "The God Savitr has become, to be praised"[2]

[1] SB I 7 4 4 7

[2] RV IV 54 1 KB XVI 2 *tristubhas an cya*

3 The (formula for) prompting (the hotr to recite the offering verse) is "Let the hotr worship the God Savitr"[1]

Prasadhyaya VII 4 o (ed Scheftelowitz p 147) Let the hotr

worship the God Savitr Let him frighten away distress frighten away the wicked let him excite the good (gift) of Savitr towards the sacrificer who presses the Soma Let him do thus Let God Savitr graciously accept Let him rejoice, let him accept, let him drink the Soma Hotr recite the offering verse

4 As offering verse he applies "May the household God, the delectable Savitr, assign treasures to the sons of wisdom, during their whole life Let him drink the Soma, the oblations have exhilerated him, even the wanderer takes delight in his ordinance''

The verse (jagati, KB XVI 2 *jagatyā yajati*) is quoted *pratikena* in AB III 29 4 although it does not belong to the RV Asv gives it *sakalapāthena*

VAISVADEVA SASTRA

5 The call at the beginning of a sastra during the afternoon-service and the uktha sastras runs "O adhvaryu, *sosomsavo3*"

6 In the middle of a sastra it is the same as at the morning service

Cf VII 9 1

7 And also the sodasin and the following sacrifices of Soma

8 For the vaisvadeva (sastra) the opening and sequel (*anucara*) triplets are "This of Savitr we choose', and "Today for us, O God Savitr ''

' RV V 82 1–3 and 4 6 Agrees with KB XVI 3

9 The (hymn) addressed to Savitr is "The God hath become'

RV IV 51 *stotram samsati* KB l c VII 9 5 is to be compared

10 (Then a verse addressed to Vayu) "With one and ten for thine own sake, with two and twenty for worshipping, with three and thirty for conveying (the sacrifice to the Gods) with thy teams, O Vayu do thou here unloose them"

' The verse may have been taken from SB IV 4 1 15 (rather than from the VS) Although it is not found in RV, the AB III 29 6 mentions only the *vāyavyā rk* KB XVI 3 *vāyavyām samsati*)

11 (Then the hymn addressed to sky and earth) "Forwards sky and earth with sacrifices '

' RV I 159 KB l c *dyāvāprthivyam samsati*

12 The responsive call (of the adhvaryu) contains an expres

sion with the word *mad* ("to rejoice")[1]

[1] KB XVI 3 *madvat pratyāg rāti* Ap XIII 13 8 the response is *madā moda iva* The source of Ap is certainly KB

13 (The one verse) "The maker of fair forms"[1]

[1] RV I 4 1 KB l c *surūpakṛtnum samsati*

14 Then the (hymn) to the Ṛbhus "They have wrought the car"[1]

[1] RV I 111 KB *ārbhavam samsati*

15 (Then come) the (three) isolated (verses) "This Vena", "In whom the mother", and "To the father"[1] [2]

[1] Same expression KB XVI 4

[2] RV X 123 1 X 63 3 IV 50 6 KB XVI 3 *vainam adityam bārhaspatyam iti samsati*

16 (Then) the (hymn) addressed to the All Gods "May to us come favourable"[1] leaving over the last two (verses) he recites the nivid[2]

[1] RV I 89 [2] See VIII 21

17 The last (verse of this hymn) is the closing one

18 The third he recites twice by verse halves[1]

[1] The last verse must, according to the general rule be recited thrice KB XVI 3 *tasya dvih pacchah paridhānīyām anusaṃsaty ardharca as tṛtīyām*

19 Having muttered the formula designated as 'the strength of the sastra',[1] he applies as offering verse[2] "Ye All Gods, hearken to this my call"[3]

[1] VII 9 6

[2] For the oblation of the vaisvadeva graha cf CH §236

[3] RV VI 52 13 (AB III 31 15)

VIII 4

SAUMYA CARU

1 When he has been addressed (by the adhvaryu) with (the words) "Recite the offering verse (for the libation) of liquified butter" he recites whisperingly as offering verse "The butter rests firmly"[1]

[1] KB XVI 5 beg [2] RV II 3 11

2 When he has been addressed 'Recite the offering verse for the (oblation of the) mess of rice destined for Soma,' he recites

as offering verse ' Thou, O Soma, together with the Fathers" '

RV VIII 48 13 As AB III 32 1

3 When he has been addressed "Recite the offering verse (for the libation) of the butter ', he mutters whisperingly "Stride thou widely, O Visnu, make wide room for our abode Drink the butter, thou born of butter, and speed the lord of the sacrifice ever onwards '

The verse is not specified in the Br so the sutrakara had a free hand

4 The offering (of liquified butter) at both sides (of the oblation of the mess for Soma) is optional

' It rests with the hotr whether the two libations of sutra 1 and 3 are both performed or only one of them (the last) see Baudh VIII 14 beg. The KB mentions the views of some authorities to offer only one libation but finally decides for the pariyaga

5 The hotr having gazed on the mess of rice for Soma, touches with his two fingers the butter (which has been poured into a hole made in the middle of the caru) '

KB XVI 6 end

6 With the formula "Thou art the guardian of eye (sight) guard my eye-sight)' he rubs his eyes (with the fat on his fingers)

Agrees with the Br l c

VIII 5

PATNIVATA GRAHA

1 When he (the agnidhra) has been addressed (by the adhvaryu) with (the words) "Agnidh, recite the offering verse (for the oblation of the soma draught) destined for (Agni) with the wives (of the Gods) he' (the agnidhra) recites whisperingly the offering verse ' With these, O Agni, on the same chariot come hither ' '

Cf SB IV 4 2 15

' atha kasmād āgnīdhro juhoti KB XXI 6

' RV III 6 9

2-7 Having taken the draught (*graha*) from which no hing has yet been partaken, he enters the sadas through the eastern door, sits down to the north of the nestr near him or in his lap,

having said "Nestr, invite me' he partakes of the remains of the Soma, touches water and returns along the way by which he had come'

' The rite about which nothing is found in the RV Brahmanas Rests principally on SB IV 4 2 16 18

VIII 6

AGNIMARUTA SASTRA

1 The yajñayajniya stotra belongs to the agnimaruta (sastra) (It consists of the following hymns and verses)

2 The (hymn) addressed to Vaisvanara "O Vaisvanara of broad radiance''

' RV III 3

3 (The single) verse "Let come hither, O Father of the Maruts''

RV III 33 1

4 The (hymn) addressed to the Maruts "The energetic '

RV I 87

5 As stotra and antistrophe (triplets) the two pragathas of the yajñayajñiya (laud) "By sacrifice on sacrifice to Agni','and "The God who gives treasures''

RV VI 48 1 2 the pragatha on which the agnistoma or yajnayajñiya stotra is chanted See PB VIII 6 5

[2] RV VII 16 11 12

6 (The hymn) addressed to (Agni) Jatavedas 'Bring a strong prayer to Agni '

' RV I 143

7 The three verses "Ye waters are wonderful'

RV X 9 1 3

8 The single (verse) "And may Ahi of the depths hearken unto us''

' RV VI 50 14

9 The two verses 'May the consorts of the Gods favour us''

' RV V 46 7 8

10 The two verses "Raka I call '

' RV II 32 4 5

11 The three aksarapankti (verses) "The new friend has gain-

ed '[1]

[1] RV VI 14 7 9

12 The three (verses) addressed to the Fathers "May the Fathers arise '[1]

[1] RV X 15 1 3

13 The (verses) addressed to Yama "Sit down on this strew O Yama", "Matali with the Kavyas", "Come with the Angiras, O Yama"[1]

[1] RV X 14 4 3,5

14 The three verses "Sweet, forsooth, is this '[1]

[1] RV VI 47 1 3

15 At these verses the responsive call of the adhvaryu contains a word derived from the verb 'to be drunk'[1]

[1] In agreement with the Br XVI 8 See e g Āp XIII 15 14

16 The isolated verses "By whose vigour ',[1] "Of Visnu now will I proclaim",[2] "Stretching the thread"[3]

[1] As given already III 20 4

[2] RV I 154 1

[3] RV X 53 6

17 Having closed (the sastra) with the verse "May the bountiful Indra for us '[1] he mutters the formula called 'strength of the sastra' and applies as offering verse[2] "May Agni with the Maruts '[3]

[1] RV IV 17 20

[2] For the subsequent libation CH §244

[3] RV V 60 8 The whole sastra agrees with the Br XVI 7 8 In XVI 8 1 e g the nominative *aksarapanktayah samsati* is striking Could it have been taken over thoughtlessly from the Sūtra VIII 6 11 ?

VIII 7

GENERAL REMARKS

1 The first nivid[1] (belongs) to the marutvatiya (sastra)[2]

[1] VIII 16

[2] See VII 19 5ff

2 The second to the niskevalya (sastra)[1]

[1] VIII 1?

[2] See VII 20

3 The third and following ones (belong) to the vaisvadeva- and the agnimaruta (sastra)[1]

[1] The nivids contained in VIII 18 21 belong to the vaisvadeva sastra (VIII 3 8ff) the nivids contained in VIII 22-24 to the agnimaruta (VIII 6)

4 The last belongs[1] to the sodasin[2]

[1] The nivid in VIII 25 [2] See IX 5

5 As many hymns there are, so many are the nivids

6 The call is (inserted) before each hymn (in a sastra)

7 And before each nivid

8 And before each isolated verse

9 And before the closing verse

10 At the vaisvadeva sastra before the opening and the sequel triplets

11-18 At the agnimaruta before the strophe and the antistrophe triplets, before the verses "Ye waters are wonderful", before the verses to the Consorts of the Gods,[2] one to Raka,[3] the aksarapankti verses,[4] the verses to the Fathers,[5] to Yama,[6] and the sviduskiriya-verses[7]

[1] VIII 6 7
[2] ib 9
[3] ib 10
[4] ib 11
[5] ib 12
[6] ib 13
[7] ib 14 The agn has twentyone calls KB XVI 7 leg see note 4 on §242 in CH p 373

19 Not hastingly is the (mode of) recitation of the vaisvadeva (sastra)

[1] *viyatam* must mean the same as *aralam* of the Br XVI 3 end The word also Āsv V 20 6 and above VII 19 23

20 Quickly is the mode of recitation of the agnimaruta (sastra) with the exception of the verses "Ye waters are wonderful

Agrees with the Br XVI 7 The reason why these verses are recited slowly may be a practical one cf Āp XIII 15 13

21 Having deposited 'the soma draughts in waters',[1] and having performed of the victimal sacrifice the acts which begin with the after offerings and which end with the samyu[2] they proceed with the hariyojana (draught)

This refers to the acts described in CH §245 Supply to the north of the Ābavaniya cf VIII 9 2 and CH §245 *apsusoman* is possibly to be taken as one word cf SB IV 4 3 13

[1] In continuation of VIII 1 9 The victimal sacrifice is concluded VIII 9 10

VIII 8

HARIYOJANA GRAHA

1 The inviting verse is "Stand still, O bounteous God"[1]
RV III 53 2 (tristubh KB XVIII 6)

2 The (formula for) prompting is "Of the Soma mixed with fried barley, O Indra"[1]

Praisadhyaya VII 4 9 (ed Scheftelowitz p 147) Of the Soma mixed with fried barley, O Indra eat and drink Let thy bay (steeds) chew the grains (and) smell at the residue of Soma Pour (it) out on the track of your chariot If (he) should ask thee 'Where hast thou intoxicated thyself?' (thou shouldst answer) 'At (the dwelling of) this sacrificer who presses the Soma' 'On him what hast thou bestowed?' 'Exceeding strength the result of sacrifice's approval all what he has wished that has been realised' Hotr, recite the offering verse"

3 The offering verse is "I yoke through holy power thy bay (steeds)"
RV I 82 6 (jagati KB I c)

4, 5 The secondary vasat is either "Of the Soma mixed with grains Agni partake", or simply "Of the Soma, O Agni, partake"
Read *dhanavantam* here as in sutra 2

6 With (the formula) "Of thou that art washed in water, O God Soma, who knowest the mind (of men), who art by men lauded with lauds and praised with praise (sastra) and offered with sacrificial formulas, who art the horse winning, cow-winning beverage, of thou who hast been called near I, being called near, partake"[1] they partake only by smelling at it[2] and thereupon distribute the grains

[1] The yajus is a variant of a well known one
[2] So SB IV 4 3 11 *pranair eva bhaksayanti*

7 The hotr should try to get the greater part of them
In accordance with the Br XVIII 6 *tasam bhuyistha dhananam adadita*

8 They leave the sadas along the same way by which they enter it at the morning service
[1] Cf VI 13 2 and 5

9 With (the verse) "Even as ye did set free the buffalo cow"[1]

having gazed on all the dhisnyas they betake themselves to the Ahavaniya, passing to the north of the agnidhriya (shed)

[1] RV IV 12 6—the use of this verse here is peculiar to our Sutra, but it is alluded to in the Br XVIII 6 tad vcam japanti

PRAYASCITTIS ETC

10 In the fire of the agnidhriya shed they perform the libation for atonement with (the following mantras and verses) "*bhuh bhuvah svah* [1]" "Be, O Agni, nearest to us", "Do thou O Agni, appease the wrath of Varuna", and "May this, O Mitra and Varuna" [1]

[1] RV IV 1 5 IV 1 4 V 47 7 The Br Ic again has only an allusion to these ahutis According to sutra 9 they go to the Ahavaniya probably the act of sutra 10 is an interruption in their way to the Ahavaniya they offer in the agnidhriya fire

11a Then they throw the grains (at which they have smelled (sutra 1) at the border of the ashes of the Ahavaniya with (the formula) "Be ye fillers [1] fill me with children and cattle" [2]

[1] Agrees with the Br XVIII 6 end

[2] The yajus is a variant on TS cf Ap XIII 17 8

11b Thereupon they put each of the five chips into (the Ahavaniya fire)

The Br XVIII 7 has *sakalan*

VIII 9

1 With (the formulas) "Thou art the expiation of the fault committed by myself Thou art the expiation of the fault committed by men Thou art the expiation of the fault committed by the Fathers Thou art the expiation of the fault committed by the Gods, and of what fault I have committed willingly and unwillingly, of all that art thou the expiation" [1]

Nearest to these formulas comes VS VIII 13

2 Turning themselves around their left arm as axle, they sit down to the north of the Ahavaniya [1] each behind his bowl of soma draughts in waters, put strainers [2] into them and shuffle them (the bowls) with (the verses) "The waters have united with the waters, the herbs with juice Let the rich ones be

mixed with the moving ones, let the sweet ones be mixed with the sweet'[3]

Where the bowls have been deposited (*antarvedi* KB XVIII 8 cf above VIII 7 21)

[2] dūrvā grass blades (*darbhapiñjūlāni* the Br)

[3] The verse is a variant on TS I 1 8 b

3, 4 (When they have said) "We are invited all of us" they partake of these draughts by smelling at them with the (formula) "Of thou that hast been washed in water, O God Soma, who knowest the mind (of men), who art the horse winning, cow winning beverage of thou who hast been called near, I, being called near partake'

5 With (the two verses) "Let this praise fetch you, O Maruts' and "By whose vigour the spheres were propped up"[2] they pour (the contents of the bowls) out in an eastern or a northern direction

RV VII 36 9

[2] See above III 20 4 and IV 11 6 where also these two verses occur together Cf Āp XIII 18 1 Here the Sutra and the Br XVIII 8 seem to disagree as the Br prescribe a single verse addressed to Viṣṇu and the Sūtra uses two verses addressed to the All Gods and to Viṣṇu and Varuṇa

6 They address (the contents when they have been poured out) with (the verse) "I send you off to the ocean"[1]

Cf IV 12 6

7 They thereupon touch their breast with the four verses "Hail to us the Goddesses

See IV 11 6b

8 The touching of the vital breaths and the wiping of the mouth is the same

As formerly described IV 6 6 The Br lc has only *prāṇānt sammṛśanti*

9 Having turned themselves around to the right they partake, in the āgnīdhrīya shed, of sour coagulated milk, (in the same manner) as the partaking of the sour coagulated milk[1]

[1] This refers to IV 13 2

10 Having brought to an end the patnīsaṃyājas,[1] he descends, when the samiṣṭayajus oblations are performed,[1] unto the avabhṛtha (the lustral bath)

[1] The acts continue the normal sacrifice (cf VIII 7 21) cf CH 252

its last act falls after the barren cow (VIII 12 11)

VIII 10

AVABHRTHA

1 With (the verse) "May the strength again come to me, again the soul, the property and the sacred lore May the dhisnya fires again each on its own spot here be maintained the sacrificer should fix his looks on all the dhisnyas[2], and either at this moment or after the slaughtering of the anubandhya cow gaze on all the officiating priests with the verse 'The two wise youths bestow according to the law, the truth Ye lords of the law, of the truth let us dissolve our alliance'[3]

[1] The verse is a variant on AV VII 67 1

[2] The act is recorded nowhere else

[3] This act finishes the alliance closed at the tanunaptra ceremony cf CH §251

2 Whilst he (the sacrificer) goes along (with the others to the water side) (he mutters the verse) "A broad path has king Varuna made"

RV I 24 8 The act may rest on SB IV 4 5 4

3 All of them join in the finale of the saman

Cf Ap XIII 20 4

4 With (the formula) "Homage to Varuna, trodden upon is Varuna's rope" he[2] puts his foot in the water

Cf SB IV 4 5 11

[2] It is not certain who is meant probably the sacrificer

VIII 11

1 (Then takes place) the sacrifice to Varuna

2 It is a modification of the sacrifice on full-moon day[1]

[1] See I 16 12 agreeing with the Br XVIII 10 *vartraghnāv ājyabhāgau bhavatah*

3 Or the (verses with which the butter portions are offered) are those containing the words 'in the water' "In the water, O Agni", "In the water my Soma"[1]

the earth this wide terrestrial world, which glory there is yours, O Aśvins, thereby sprinkle me " the hotr sprinkles him elf when coming out of the water of the lustral bath)

[1] This rite occurs only here Meaning of the verse is doubtful

14 The sacrificer, whilst coming (out of the water and returning mutters) the (verse) "I, a human being, come to my dwelling with auspicious look" [1]

[1] Known only from our Sūtra

15 With (the verse) "May Puṣan, possessor of a thousand cows sit down here" he sits down (on his usual sitting place) and lays two fuel-sticks on the Āhavanīya, the first with "Thou art the fuel stick of the Gods , the second without mantra

Cf SB IV 4 5 23

16 The same does his wife in the Garhapatya without any mantra,

VIII 12

UDAYANIYEṢṬI

1 By the introductory sacrifice the concluding sacrifice is explained [1]

[1] Cf V 4 7ff

2 There is inverting of the inviting and offering verses

KB VII 8 *yāḥ prāyaṇīyāyām puronuvākyās tā udayanīyāyāṃ yājyāḥ karoti yā yājyās tāḥ puronuvākyāḥ*

3, 4 He sacrifices to Pathya svasti on the fourth to Savitr on the third place [1]

[1] In the prayaṇiya the sequence was Pathya svasti, Agni Soma, Savitr, Aditi, here it is Agni, Soma Savitr Pathya svasti, Aditi, in accordance with the Br VII 8

5 A barren cow must subsequently be fettered (and immolated) to Mitra and Varuna

6 Or (it may be replaced by) an amikṣa

All as in the Br XVIII 12 13

7. The inviting verses are "Might I bring you, O Mitra and Varuna " (for the sacrifice of the omentum[1], "This your greatness, O Mitra and Varuna"[2] (for the victimal cake), "Sprinkle, O

Mitra and Varuna, by our delightful oblation[3] (for the sacrifice of the parts of the victim)

[1] RV I 152 7 [2] RV V 62 2 [3] RV VII 65 4

8 The offering verses (for the same occasion are successively) "Ye both are clad in garments of fat",[1] "What is most abundant",[2] and "Stretch out your arms"[3]

[1] RV I 152 1

[2] RV V 62 9

[3] RV VII 62 5 All agrees with the Br XVIII 13

9 From the sacrifice connected with the consecration[1] on up to the end of the sacrifice of the barren cow, he does not cause the mistress of the house to speak (the verse),[2] nor does he strew the grass blades[2]

See V 3 1

[2] See I 15 13 15 Because all these istis end with the patnisamyajas or the samyuvaka This agrees verbally with the Br VII 2 beg

10 At the end of the sacrifice of the barren cow he causes her to speak the verse and strews the grass blades down before (to the east of) the dhisnya of the agnidhra

11 The heart spit he addresses[1] with (the following formulas and the verse)[2] "Do not hurt the waters nor the herbs Thou art pain (heat) To him whom we hate may go thy pain" "From every abode of thine, O king Varuna, therefrom set us free From the oath we swear by the waters by the kine, by Varuna from that set us free" Then they touch water with (the formula) "May the waters and the herbs be friendly disposed to us", and sprinkle it to the south with the formula "May they be unfriendly disposed to him who hates us and whom we hate".

[1] With sūtra 12 the victimal sacrifice is now closed cf VIII 9 10 This procedure rests on SB III 8 5 11

[2] The mantras are taken from different Vedic Samhitas (see e g SB l c 10)

12 Or the amiksa (if this replaces the barren cow) begins with the butter portions

13 It is a modification of the rite of new moon[1]

[1] See I 16 13

14 It is without the prose formula of the Svistakrt[1] and ends with the ida ceremony

[1] See I 9 2 and Ap XIII 24 10.

VIII 13

UDAVASANIYI ISTI

1 Having settled down to the north, he pours out with a verse addressed to Visnu on this new fire a full spoon and performs the sacrifice on the newly chosen spot [1]

[1] All in agreement with the Br XVIII 14

2 It is an isti to Agni [1]

[1] A purolasa on five or on eight kapalas (the Br)

3 It is a modification of the rite of full moon day [1]

[1] See I 16 12 (agrees with the Br)

4 The (inviting and offering verses) which (are used) at the renewed establishment of the sacred fires,[1] (are used) for the (principal) oblation and the one for (Agni) Svistakrt

[1] See II 5 18 Agrees with the Br XVIII 14

5 If (the principal oblation) is a cake on five kapalas,[1] the isti conforms to that of the renewed establishment

[1] Which also is allowed KB I c

6 When the isti has been brought to an end, he (the sacrificer) performs the agnihotra of the evening

Agrees with the Br I c

VIII 15

BRAHMATVAM SOME

1 Until the end of an act for which he utters (his formula of) prompting, he restrains his voice

This seems to refer to the maitravaruna, cf V 16 1

2 Likewise from the call on[1] unto the secondary vasat[2]

[1] At the beginning of a sastra

[2] Cf Ap XIV 10 8

3 During the morning litany the brahman (restrains his voice). AB V 33 4

4 After he has partaken (of the soma draught) (he restrains his voice) until the impulse

Which impulse (*prasava*) is meant?

5 From the impulse on, unto the secondary vasat

6 After he has heard the end of the atipraisa,[1] up to the act of bringing the overnight-water around (the vihara).

[1] See X 1 11 This refers to alunas Cf Laty V 12 5, Katy XII 6 25

7 Before the pavamana (laud)s the oblation to the drops (must be performed by him, with (the two verses) "What drop of thine leapeth away" and "The drop leapeth away"[1]

[1] RV X 17 12 and X 17 11 Cf CH §134b, §178 §221 Cf Ap XIV 9 5.

8 And thereupon he glides along the (others) who glide (towards the place where the pavamana laud is chanted)[1]

[1] Cf Ap l c

9 Likewise does the maitravaruna[1]

[1] But he does not perform the oblation of sūtra 7

10 At a ceremony which is connected with a high altar built of bricks, he (the brahman) mutters, whilst the fire is being brought forward, the *apratiratha* hymn

[1] RV X 103 Cf Ap XVII 14 7 with the note in the Germ transl

11 (The verse) "All regions, at the south, all Gods hath he worshipped Of the sweet gharma, consecrated by 'hail', drink ye, O Asvins"[1] he mutters whilst accompanying the mahavira[2]

[1] With slight variation taken from other Samhitas or Brahmana sources

[2] This refers probably to the same moment as the prescript for the hotr at V 10 15

12. At the moment when the vasat has been said (over the offered gharma) (he mutters) "Ye Asvins, drink the gharma, the hearty one with daily favours Homage to the Web weaver, to

Heaven and Earth'

See SB XIV 2 2 19 where this verse is the anumantrana by the brahman

13 After the secondary vasat (he mutters) 'The Asvins have drunk the gharma Heaven and Earth have consented May gifts be present here

In SB XIV 2 2 19 this verse is spoken by the sacrificer It is just possible that the contents of sutra 11-13 are taken from Laty (or Drahy) V 7 3 5

14 What has not been stated (above) is similar

To the other ritual as the sacrifice of full and new moon

15 This is the brahman's (part of the) acts for the (sacrifice of) Soma

VIII 16-25

THE NIVIDS

VIII 16

NIVIDS FOR THE MARUTVATIYA SASTRA

1 "May Indra accompanied by the Maruts drink the Soma—who is praised by the Maruts, who is accompanied by the troop of the Maruts—whose inspirers are the Maruts, whose friends are the Maruts—the Gods who applauded him—at his conquest of the waters, at his victory over Vrtra—at his slaying of Sambara at his seeking of the cows—as he praised (?) the traces that were to be kept concealed—in the farthest distance—He slew Vrtra, he freed the waters—together with the strength of the Maruts—And the prayers strengthened him—irresistible by their might—Paying reverence to the Gods—together with his allies the Maruts—may Indra accompanied by the Maruts here hearken, here drink of the Soma May the God favour this God invocation with divine thought May he favour this priesthood, this reigning order—May he favour this soma pressing sacrificer—he the wonderful with wonderful help—May he hear the prayer, may he come with help

Cf VIII 7 1 4

2, 3 Now the (formula called) the strength of the sastra "Form conformable, corresponding beautiful form here blessing! For the hearing thee The ul tha (sastra) has been uttered for Indra"

This passage is rather incomprehensible cf the usual ukthavirya VII 9 6

VIII 17

NIVIDS FOR THE NISKEVALYA

1 "May the God Indra drink the Soma— he who is the most manly amongst the single ones— the most courageous amongst born in great numbers— the driver of the bay steeds— the lover of Prsni— the wielder of the thunderbolt— the destroyer of the citadels— the demolisher of the citadels— the leader of the waters— the leader of the warriors— the overpowering, far renowned— the wealth granting the one of wonderful skill— the God who willingly has come here — May the God Indra hear len here, may he here drink the Soma — May the God favour the God invocation etc as above

2, 3 Now the formula 'strength of the sastra' "Thou art the sovereign, thou art the self ruler, thou art the ruler far and wide, thou art the king, thou art the over powerer, may we overpower whom we hate —For the listening thee! The sastra has been uttered for Indra'

VIII 18

NIVIDS FOR THE VAISVADEVA SASTRA

1 'May God Savitr enjoy the Soma— the golden handed, beautiful tongued— of beautiful arms, of beautiful fingers— of efficacious instigation thrice a day— who has incited the two wealth possessing ones— both delighting in his incitation—procuring the excellent (gift) of Savitr— the milk giving cow— the draught ox— the swift courser— the victorious charioteer— the prolific wife— the youth fit for the assembly —May God Savitr

drive away by his incitation the grief, away the wicked— may he hearken here, may he enjoy the Soma— May the God favour the God invocation" etc as above

VIII 19

1. "May Heaven and Earth enjoy the Soma— the father and the mother— the milch cow and the bull— the fortune procuring and the dhisana— the one of good semen and the one of good milk— the beneficient and the wonderful— the one rich in food and the one rich in sap— May Heaven and Earth hearken here— May the two Goddesses favour this God invocation with divine thought— May they favour this priesthood, this reigning order— May they favour this soma pressing sacrificer— they the wonderful with wonderful help— May they hear the prayers, may they come with help"

VIII 20

1 "May the Rbhus, the Gods, enjoy the Soma— the skilful by their activity— by their work deft handed, by their riches most rich— by activity most active, by power most powerful— who fashioned the milch-cow, the all impelling, omniform—they fashioned the milch cow, she became omniform— they awakened, the young ones, enjoying— they yoked the two bay steeds, they went up to the Gods—after the lapse of a year, skilful, they came to a part of the sacrifice —May the Rbhus, the Gods, hearken here, may they enjoy here the Soma May they favour this God invocation with divine thought —May they favour this priesthood, this reigning order —May they favour this soma pressing sacrificer— they the wonderful, with wonderful help May they hear the progress, may they come with help".

VIII 21

1 "May the All Gods enjoy the Soma—They all, worshipped

everywhere —the exceedingly great—having dressed food, having half —jointly conveying the cooked food—they who stand in heaven and on earth—on the waters and the sky—on the sacrificial strew and the altar—on the sacrifice and in the intermediate region —they whose soul is the mind, whose messenger Agni —ye who are three and eleven—and three and thirty—and three and three hundreds—and three and three thousands—so many at the rising—so many at the setting (of the sun) —so many are their consorts—so many their wives—so many followers—so many attached to giving—or, ye Gods, ye are more numerous than that—May I not be separated, O ye Gods, from your—nor from your—May the All Gods hearken here, may they enjoy the Soma—May they favour this God invocation ' etc as above,

VIII 22

NIVIDS FOR THE ĀGNIMĀRUTA SASTRA

1 "May Agni Vaisvanara enjoy the Soma— the fuel stick of all the Gods—the imperishable divine light—who hath shone for the clans of men—who hath shone on the days of old—imperishable on the foremost rank of the dawns—who illumines the sky and the earth—and the wide intermediate region—by his light may he bestow protection on him who is worthy of sacrifice—May Agni Vaisvanara hearken here may he enjoy the Soma May he favour this God invocation' etc as above

VIII 23

1 ' May the Maruts, the God , enjoy the Soma—who possess good praise, good laud—who chant hymns, who are very vigorous—the foggy ones, clothed with rain—the impetuous, the sons of Prsni—the radiant, wearing golden brooches—the strong whose coming brings happiness—the heroes with invincible chariots—May the Maruts, the Gods, hearken here, may they enjoy Soma May the Gods favour this God-invocation ' etc as above

VIII 24

1 "May Agni Jatavedas enjoy the Soma— he of beautiful front, of splendid light – the houselord who is never from home— who is visible through the darkness— to whom belongs the oblation of butter, the adorable— of thick covering, whose sacrificer is never laid low— the invincible victor as he assails the enemies— O Agni Jatavedas, procure power and victory, *stusi 'stusah* —Protect from anguish him who enkindleth (thee)— May Agni Jatavedas hearken here, may he enjoy the Soma May the God favour the God invocation ' etc as above

2, 3 Then the (formula called) 'the strength of the sastra "Splendour thou art Boldness thou art Violation thou art Subjugation thou art Separation thou art Basis thou art Support thou art The one who must be supported thou art For hearing thee The sastra has been uttered for Indra, for the Gods"

VIII 25

NIVIDS FOR THE SODASIN

1 "Under inspiration of this, O singer, may Indra enjoy the Soma— under inspiration of this, O singer, Indra slew the dragon —under inspiration of this, O singer, Indra slew Vrtra —under inspiration of this, O singer, Indra propped the sky and spread out the earth —under the inspiration of this, O singer, Indra traversed the intermediate region and raised the sun on the sky —under the inspiration of this, O singer, Indra elevated the Aryan race and threw down the barbarian race —under the inspiration of this, O singer, Indra made swell the not swelling ones and incited the not quick —under the inspiration of this, O singer, Indra brought to standstill the mountains which moved about like leaping antelopes —under the inspiration of this, O singer, Indra raised the stream of the waters —under the inspiration of this O singer, may Indra hearken here who resides in the mountains ' Under the inspi

ration of this, O singer, may Indra hearken here May he enjoy the Soma May he favour this God-invocation" etc as before

[1] *upasiraḥ* that is impossible the variant *giriṣṭhāḥ* gives at least a good word, although *upa* is not accountable and the epithet *giriṣṭhāḥ* does not fit in for Indra

2, 3 Then 'the strength of the sastra' "By the heights the height,' the summits of the ruddy one The body of svarga, on the firmament".[1]

[1] Meaning ?

MODIFICATIONS OF THE SOMA SACRIFICES

IX 1

PARIBHASĀS

1 The agnistoma (explained in the preceeding chapters) is the model for the sacrifice of twelve days and the (other) one day soma sacrifices

2 We shall (now) explain its modification

3 An appellation occurring in the model, when mentioned at (the occasion of) a different substance, annuls the (rule of) the model

[1] This should mean, according to the Comm that for instance the prayajas of the isti (I 6 16) are in the animal sacrifice (V 15 10) replaced by nine

4 (Likewise does) a prohibition [1]

[1] As examples the Comm cites The mutterings are left out (III 16 19) He omits the pro e texts (III 15 11)

5 (Likewise does) the aim

As example the Comm cites *catustrimsad iti purastad vai krinām* (XVI 3 24) as against *sadvimsatir asya vai krayah* (V 17 6)

6 (Likewise does) the number (?)

[1] Exclusion? limitation? specificat on? Meaning uncertain The Comm quotes as example II 16 2

7 Or an addition

[1] When it is said that the niskevalya and marutvatiya sastras contain five hymns

8 By the addition of three sastras after the agnimaruta sastra the ukthya comes about

[1] Which then comprises 15 lauds and 15 recitations

9 By the addition of one after the ukthya sastras the sodasin

10 By the addition of thirteen after the sodasin the over night rite

11 The place (of insertion) is below the agnimaruta sastra and the after offerings of the victima[1] sacrifice

See VIII 7 21 Thereby the inserted sastras fall before the fi n hing part of the sacrifice before the yajna puccha

[2] RV. X 68
[3] RV. X.42.11
[4] RV. VII 97 10 Aitareyins and Saunakas agree only partly

IX.4

UKTHYA (ACCHĀVĀKA)

1. The narmedha stotra belongs to the acchavaka.[1]
[1] PB VIII 8 4 note 2,III

2. (It consists of the following parts) The triplets "For, O Indra who lovest the chants"[1] are the stotra- and antistrophe-triplets.[1]
[1] RV. VIII 98 7-9 and 10-12

3. (The hymn). "The season, the mother"[1]
[1] RV. II 13

4. (The hymn): "Of Visnu now"[1]
[1] RV. I 154

5. (The hymn): "Him who drinks of the Soma"[1]
[1] RV I 155

6. (The hymn): "With the rite"[1]
[1] RV VI 69

7. As offering-verse he applies: "O Indra and Visnu, ye lovers of the soma juice".[1]
[1] RV. VI 69 3 The Aitareyins agree only partially. On the whole cf KB XVI 11 where only the words *catvari catvari suktani bhavanti* do not agree with the Sūtra, as only the last ukthya śastra has four sūktas, the others two

IX.5

SODAŚIN

1. At the moment when they are going to hold the laud for the sodaśin, the sacrificer should revere the sodaśin draught (of Soma) with (the verse): "Than whom no other is born higher, he who encompasseth all beings; Prajapati, being united with creatures, is associated with the three lights, he the sodaśin".[1]
[1] The verse in this recension only in the JB

2. As stotra triplet he recites (the two verses). "Indra, enjoy

thou— d r i v e o n— come, O Hero, with the b a y s h e r e— drink of the Soma— l i k e a w i s e o n e (?)— loving the sweet (draught)— fain one for intoxication". (1)

"O Indra, thy belly— l i k e o n e t o b e p r a i s e d— fill thou with the sweet (draught)— l i k e t h e h e a v e n s— with this Soma— l i k e t h e s k y— unto thee have advanced the well-recommended intoxications". (2)

"Indra, the swiftly overpowering— l i k e a f r i e n d— has slain Vitra, a s a y a t i— He split the cave— a s B h i g u— he overpowered his foes, for the intoxication of the Soma". (3)[1]

[1] On these verses of the Samaveda the gaurivita is chanted (PB. XII 13 6 and 22) The spaced parts are the upasargas which do not properly belong to these verses, see the Paipp recension in JAOS XXX p 126 These upasargas are added in order to obtain an anustubh, here anustubh viraj of 34 syllables, because the sodasin is *anustubha*, resting on anustubh verses Although the verses are not recorded in the RV they are presupposed by the KB XVII.1, where we read these verses, when they are summed up together, are equal to five anustubhs and a pada of ten syllables is left over (the first verse must be recited thrice and so they are 5 in number, each verse has 34 syllables 34×5=170, whilst five anustubhs 5×32 make 160) Of these ten verses two are to be (reckoned) to each (verse of 32, in order to get equally verses of 34 syllables)

3 (Immediately afterwards) the single (verse is recited): "Of such one as thou, O lightful one"[1]

[1] RV VIII 46 1 This is a gayatri and is added immediately after the preceeding verses to make up the six anustubhs Reckoning not very clear? There is no anurūpa trca to this stotriya as is expressly affirmed in the Br XVI 1 *etam atirupam u haike 'nurupam kurvanti. tad u vā ahuh* etc Can the author of our Br have had in mind the rite of Asv (VI 3 1), who it seems, is the only author who cites such like verses as anurupa trca?

4 He then intertwines[1] a triplet in gayatrī and a triplet in pankti metre "May the bay steeds convey thee hither" and "Let drink of the sweet"[2]

[1] *viharati* is the same as *vyatisajati* as appears from the KB. itself and from AB IV 3 1

[2] RV I 16 1-3, I 84 10 12

5-7 Connecting with the first verse quarter of the gayatrī verse the first verse quarter of the pankti verse, he makes a pause, connecting with the second the third, he makes the pra-

nava, with the third he makes a pause

8 Two verse quarters of the pankti remain With these he makes the pranava [1]

[1] So we get the following six anustubh verses
ā tvā vahantu harayo (I 16 1a) *svādor itthā visu vat ih* (I 84 10a)
vrsa iam somapitaye madhvah pibanti gauryo3 (1)
indra tvā suracaksaso ya indre ia sayāvarih
vrsnā madanti sobhase vasvir anu svarājyo3 (2)
imā dhānā ghrtasnuio tā asya prsanāyuiah
hari ihopa vrkseatal somam srinanti prsnayo3 (3)
indiam sukhatame iathe priyā indrasya dhenaiah
vajram hinvanti sāyakam iasvir anu svarājyo3 (4)
indram prātar havāmahe tā asya namasā sahah
indram prayaty adhvare saparyanti pracetaso3 (5)
indram somasya pitaye vratāny asya sascire
puru u purvacittaye vasvir anu svarājyo3 (6)

9 He (thereupon) intertwines an usnih triplet and a brhati-triplet "Sing ye unto Indra a song", "Come hither, O Indra, with charming bay steeds"

RV VIII 98 I, III 45 1

10–13 Connecting the first usnih verse quarter with a first verse quarter of the brhati he makes a pause, connecting the second with the second he makes the pranava (Then he takes) an eight syllabic part of the usnih verse quarter and an eight-syllabic of the brhati verse together and after these two makes the pause Two four syllabic parts remain (of each) these he joins, connects the last verse quarter of the brhati verse and makes the pranava

So we get the following anustubhs
indrāya sāma gāyata ā vandrair indra haribhih
viprāya brhate brhat yāhi mayurai omabho3
dharmakrte vipascite mā tvā kecin ni yaman vim
panasyaie na pāsino ati dhanveva tān ihi
In the same manner the other two verses are treated so that twelve anustubhs are brought about

IX.6

1 Then he intertwines the twenty syllabic two-quarter verse' and the tristubh (verse) "Put the horses for him under the

yol e ', "Lead us along the wide room" [2]

[1] *dvipadām ca vimśatyal saram tristubham ca* the doulle ca seems to prove that this passage is taken from the Br XVII 2

[2] RV VII 34 4 and VI 47 8

2-5 Having connected with the first unit of five syllables of the two quarter verse, the first verse-quarter of the tristubh verse he makes the pause Having connected with them the (following) unit of five syllables the second quarter he makes the pranava Having connected with the third unit of five syllables the third verse quarter of the tristubh he makes the pause Having connected with the fourth unit of five syllables the fourth verse-quarter (of the tristubh) he makes the pranava [1]

> So we get the following two anustubh verses
> *ā dhursu asmai urum no lokam anu nesi vidvān—*
> *dadhāta a vān suvarvaj jyotir abhayam suvasto3*
> *indro na vajri rsvā ta indra sthavirasya bāhu—*
> *hiran yabāhur upa stheyāma aranā brhanto3*

6 Thereupon he intertwines the following triplet of two quarter verses "This one is the proper Brahman, Indra by name, the renowned is praised From thee come, as the ways from a path, O Indra, the favours To thee, forsooth, O lord of prowess, go our uninterrupted prayers" and the jagati triplet "I shall laud thy bay steeds"

> With variant readings from the Samaveda
> [2] RV X 96 1-3

7 10 Having connected the first set of four syllables of the two quarter triplet with the first quarter of the jagati, he makes the pause Having connected the second set of four syllables with the second quarter of the jagati he makes the pranava Having connected the third set of four syllables with the third quarter of the jagati he pauses Having connected the fourth set of four syllables with the fourth quarter of the jagati he pronounces the pranavas

> So we get twelve anustubh verses of which the first ones are
> *esa brahma pra te mahe vidathe samsisam hari—*
> *ya rtviya pra te va ive vanuso haryatam made3*
> *indro nāma ghrtam na yo haribhis cāru secate—*
> *sruto gr e a tva visan u harivarpasam giro3*

11-19 Then he recites the three gayatri verses 'Indra with the bones of Dadhyañc ' making a pause after each quarter-

verse and adding the pranava, and pausing afte two quarter. Having connected with the last quarter of the gayatri verses the (first) verse quarter of the verse "Forward for him [1] and makes pause with two quarters he makes the pranava, with two each time he pauses [2]

[1] RV I 84 13-15
[2] RV X 133 1
[3] So we get the following anustubhs
indro dadh co asthabhir vrtr7 iy apratiskutah—
jaghāna navatir nava icchann asvasya yac chiro?
parvatesv ap asrtam tad vidyac charya navati—
atrāha gor amanvata nāma tvastur ap cyo?
itthā candramaso grhe pro 'sv asmai puroratham

14 Then the triplet "Forward for you the t ı tubh" [1]

[1] RV VIII 69 1 3 (anustubh)

15 The single verse "When the antelopes run hither [1]

[1] RV VIII 69 16 (anustubh)

16 Of the three verses "He who has made to bound the steeds [1] he leaves over the last and joins in the nivid [2]

[1] RV VIII 69 13 15 (anustubh) [2] See VIII 25

17 The call (is made) at the stotra triplet,[1] for the nivid and for the closing verse

[1] We expect the dative cf e g VII 21 8 The locative after the Br XVII 3

18 He closes the sastra with the verse "When up to the place of the bright one",[1] mutters the 'strength of the sastra' and applies as offering verse "Thou hadst drunk of the ancients" [2]

[1] RV VIII 69 7 (anustubh) [2] RV X 96 13 (tristubh)

19 At this stotra triplet (i e if the stotra triplet of IX 52 is used) the (sodasin) consists all in all of forty anustubhs

The same is said in the Br XVII 3 *tāl samsati tā catvārimsad anustubhal sampadyante* It is probably my fault that I do not get at the number IX 52 3 IX 54-5 6 IX 59 13 12 IX 61 3 2 IX 6-10 12 IX 61 11 13 2(?) IX 61 14 3 IX 61 15 1 IX 61 16 3 = I get 44 not 40

20 When the stotra triplet is changed (replaced by another) the sastra is as handed down (without transferring the verses into anustubhs)

[1] According to the Aitareyins the sastra may be viharta or aviharta (AB IV 2 4)

21 Of the soma-draught he partakes with (the verse): "Indra the sovereign and Varuna the king these two have at the beginning made this beverage for thee. After their partaking do I partake of the beverage. May the Goddess Speech taking delight, be satisfied with Soma".[1]

[1] The verse comes nearest to JB.

IX.7

ATIRĀTRA

1. At the first night-rounds the stotra- and antistrophe-triplets for the (śastra of the) hotr are the verses: "Him who drinks of the Soma".[1]

[1] RV VIII 92 1 6, with verses 1 3 corresponds the trca on which in the first round the stotra is chanted, PB IX 2 1 the vaitahavya sāman

2. Of the first night-round he does not repeat the first verse-quarter[1]

[1] This refers to the general rule of XII.26 12 It seems that he must repeat the first verse quarters of each second and third verse, cf note on Engl transl. of PB IX 1 4 and Āśv.VI 4 2. On the reason for repeating see note 1 on Vaitāna Sūtra XXVI 8 (Germ. transl)

3 The entrance of the śastra is the remaining part of the (same) hymn[1]

[1] RV VIII 92 7-33

4 The hymn in jagatī metre is: "Unto that ram".[1]

[1] RV I 51

5 The verse "O adhvaryus, bring ye to Indra"[1] he applies as offering verse

[1] RV.II 14 1 The sastra of the Aitareyins agrees (Āśv.VI 4 10).

IX 8

1 The stotra and antistrophe triplets for (the sastra of) the maitravaruna (at the first round) are: "Unto Indra an intoxicating"[1] and "The deeds of the impetuous one".[2]

[1] RV VII 31 1-3 On these ver es the chanters perfor n the sakhya (gaurivita) saman, PB IX 2 2

[2] RV VIII 32 1-3 Only so far agrees the sastra of the Aitareyins Asv 1 c

2 The entrance of the sastra is "The maker of fair forms" [1]

[1] RV I 4

3 Of the (sukta) in jagati metre "This ram" he omits the ninth and the last (verse), recites the fourteenth verse before (the thirteenth), closes with the thirteenth verse and applies as offering verse "May Indra be a drinker of Soma, a slayer of Vrtra"

IX 9

1 (The stotra and antistrophe triplets) for the (sastra of the) brahmanacchamsin are "We herein intend thee" and "We call thee at day" [1]

[1] RV VIII 2 16-18 in these verses the chanters perform the karva saman PB IX 2 5

[2] RV VIII 61 6-8 The Aitareyins differ here

2 The entrance of the sastra is "We call Indra, the bull" [1]

[1] RV III 40

3 Or the hymn "For the Vrtra slaying", without the last verse

[1] RV III 37 1-10 the last verse is omitted because it is an anustubh, and according to the Br XVII 9 gayatri verses are required This is the hymn recommended by Asv VI 4 10

4 The hymn in jagati verses is "We offer our prayer to Indra" [1]

[1] RV I 53

5 As offering verse he applies "Strong in Indra is the intoxication" [1]

[1] RV VI 24 1 The Ait differs

IX 10

1 (The stotra and antistrophe-triplets) for the sastra of th)

acchavaka at the first round are) "To Indra, who is given to joy and 'Indra the singers [2]

RV VIII 92 16 21 the verses on which the chanters perform the sautalaksmana PB IX 27

[2] RV I 7 1 3

2 The remaining part of the sukta is the entrance of the sastra

RV I 7 4-10

3 The hymn in jagati metre is 'Not us, O bountiful' [1]

RV I 54

4 As offering verse he applies 'This bowl here"

RV VI 44 16 The Aitareyin agree only partly

IX 11

1 At the middle night rounds the stotra and antistrophe triplets for the (sastra of the) hotr are "This Soma for thee, O Indra and This Soma among men [2]

RV VIII 17 11 13 the verses on which the chanters perform the daivodasa PB IX 28

[2] RV VIII 64 10 12

2 The entrance of the sastra is the hymn "Thou risest O Sun over without the last verse [2]

RV VIII 93 1 33

[2] Because this verse is not addressed solely to Indra

3 The hymn in jagati metre is I have become

RV X 48

4 As offering verse he applies 'From this Soma has been drunk

RV II 19 1 The whole sastra is as with the Aitareyins

IX 12

1 (The stotra and antistrophe triplets at the middle round) for the (sastra of the) maitravaruna are For us O Indra rich in food and Come thou thither to us O Indra [2]

RV VIII 81 1 3 the verses on which the chanters perform the

ākūpāra sāman, PB X.2 13
[2] RV IV 32 1-3

2. The entrance of the śastra (is the hymn): "Bring hither wealth".[1]

[1] RV.I 8.

3 The hymn in jagatī metre is · "To the mightiest one".[1]
[1] RV.II.16

4 As offering-verse he applies : "In the intoxication of this many devices".[1]

RV. VI 44 14. With the exception of the stotriya the whole śastra of the Aitareyins differs

IX 13

1. (The laud- and antistrophe-triplets at the middle round) for the (sastra of the) brahmanācchamsin are : "Unto this Soma thee, O bull"[1] and "Unto the lord of the cows".[2]

[1] RV. VIII 45.22-24, the verses on which the chanters perform the ārsabha sāman, PB IX 2 15.
[2] RV. VIII 69.4-6

2. The entrance of the śastra is (the hymn) : "Come hither to me, O Indra".[1]

[1] RV. III 41

3 The hymn in jagatī metre is : "Sing ye this new hymn to him".[1]

[1] RV. II 17.

4 As offering-verse he applies : "The chariot swifter than thought".[1]

[1] RV X 112 2 The Aitareyins differ for the greater part

IX,14

1. The laud- and antistrophe-triplets (at the middle round) for the (śastra of the) acchāvāka are : "Here, O good one, is the pressed herb"[1] and "Come, Indra and be intoxicated"[2]

[1] RV VIII 2 1-3, the verses on which the chanters perform the gāra sāman, PB IX 2 16

[1] RV I 9 1-3

2 The remaining part of the hymn[1] is the entrance of the sastra

[1] RV I 9 4 10

3 Of the hymn in jagati metre "Him who has no rival"[1] he omits the last verse,[2] closes the sastra with . "Which victory was born of victory"[3] and applies as offering-verse "Here is thy bowl long since existing"[4]

[1] RV V 34 1-8

[2] Because this verse is not a jagati

[3] RV V 31 3

[4] RV X 112 6

IX 15

1 The laud and antistrophe-triplets at the last rounds are for the (sastra of the) hotr "For through this with might"[1] and "Great is Indra who by his might"[2]

[1] RV III 51 10-12, the verses on which the chanters perform the madhucchandasa saman

[2] RV VIII 6 1-3

2 The remaining part of the hymn without the last three verses[1] is the entrance of the sastra

[1] RV VIII 6 4 45 The last three verses are a danastuti

3 The hymn in jagati metre is "To the all conquering"[1]

[1] RV II 21

4 As offering verse he applies "Mount the two bay steeds"[1]

[1] RV III 35 1 The Aitareyins have the same sastra

IX 16

1 (The laud and antistrophe triplets at the last round) for the (sastra of the) maitravaruna (are) "Come ye hither and take place"[1] and "Come hither, thou, who hast no enemy (left)"[2]

[1] RV I 5 1-3, the verses on which the chanters perform the daivatitha saman, PB IX 2 18

[2] RV VIII 82 4-6

2 The seven verses "He whose bay steeds" are the entrance of the śastra

¹ RV I 5 4-10

3 The hymn in jagatı metre is 'I have given to the praiser'¹

¹ RV X 49

4 As offering verses he applies "Now I shall of this great one"¹

RV II 15 1

IX 17

1 (The laud and antistrophe triplets at the last round) for the (śastra of the) brahmanacchamsin (are) "At every conjunction' and "They yoke the ruddy one'²

RV I 30 7 9, the verses on which the chanters perform the saumedha saman, PB IX 2 20

² RV I 6 1-3

2 The remaining part of the hymn¹ is the entrance of the śastra

¹ RV I 6 4 10

3a Of the hymn in jagati metre "This prayer to thee" he omits the last verse,¹ closes the śastra with the verse "Behold ye this of him"²

¹ RV I 102 1-10 (the last verse is a tristubh)

² RV I 103 5

3b As offering verse he applies "The brown ones have come forth in the trough"

¹ RV VI 37 2 The Aitareyins agree only partially

IX 18

1. (The laud and antistrophe triplets at the third round) for the (śastra of the acchavaka are "O Indra at the pressed Soma"¹ and "May they increase Indra'²

¹ RV VIII 13 1-3 the verses on which the chanters perform the kautsa saman, PB IX 2 21

² RV VIII 13 16-18

2 He repeats the last four syllables [1]

[1] Because these verses are usnih By adding four syllables to the last verse an anustubh is brought about, and the AB IV 6 2 says *anustubhi u ratrih* Is this also the cause, why the first verse (RV. VIII 92 1) of the hotr is in an anustubh, see IX 7.1 Normally the stotriya and anurūpa verses are in gayatri (KB XVII 6 beg)

3 The entrance of the sastra is (the hymn): "Come hither to our pressed Soma" [1]

[1] RV III 42

4 The hymn in jagatī metre. "I will praise thy bay steeds".[1]

[1] RV X 96

5 As offering verse he applies "I send forth the mighty drink to the male" [1]

[1] RV X 104 3 Excepting the stotriya, the Aitareyins differ in this whole sastra

IX 19

1 Now (the sastra) for the acchavaka at a night-rite which forms part of an ahīna

2 At the first (round) his laud and antistrophe-tristichs are "The ever praiseworthy, O ye pressers"[1] and "In respect to the praiseworthy do ye sing" [2]

[1] RV VIII 2 25-27 [2] RV VIII 32 17-19

3 At the last (round) they are: "May the Soma drops enter thee" and "May the swift ones enter thee" [2]

[1] RV VIII 92 22-24

[2] RV I 5 7-9 This deviation from the usual rite is in accordance with and probably based on the rite of the chanters according to which (see Ārseyakalpa VI 1a) at an atiratra which forms part of an ahina, the srautakaksa (see note on IX 10 1) is chanted on SV 1007-9=RV VIII 2 25-27, whilst the kautsa of the third round (IX 18 1) is in the rite of the chanters replaced by the istadamstra, chanted on SV II 1010-1012=RV VIII 92 22-24 The proper reason why this change must take place, escapes me

IX 20

SANDHI STOTRA

1 When the night-rounds have been brought to an end, he

11 The (hymns) by Kakṣīvat[1] and Agastya[1] stand

[1] RV. I 116 118 and I 180,181,183,184. See VI 6 6.

12. But immediately after the first hymn by Kakṣīvat the nine "What-will-win your-favour" verses (are inserted).[1]

[1] RV I 120 1-9. This is in accordance with the Br XVIII.4 by whom the nine *akadhricyah* verses are mentioned.

13. After the hymn by Agastya the suparṇa of 103 verses.[1]

[1] It is certain that some Vālakhilya hymns are meant (Val. I.2-12 ed Scheftelowitz), but how the number of verses is to be explained escapes me For the rest, the Br XVIII 4 agrees *sasuparnam syāt*

14 Or as many other verses addressed to the Aśvins.

15 He omits the three verses . "Being enkindled".[1]

[1] See VI.4 7.

16 The verses : "This very sweet Soma ' he recites[1] as they are handed down

[1] As against VI 6 8

17. Of the uṣṇih part he omits eleven verses

18 The same number of the jagatī part of the Agni section[1]

[1] See VI 6 11,12

19. With the last verse quarter in paṅkti metre[1] he awaits sunrise.

[1] See VII 6 13,14.

20 When the sun has risen he recites hymns addressed to the Sun[1] ·

[1] KB XVIII 2 *sauryam kratum samsati*

21. The (first) nine verses of the hymn . "Upwards has been conveyed that God Jatavedas"[1]

[1] RV I 50 1-9

22 (The hymn) "The radiant face of the Gods has risen"[1]

[1] RV I 115 (6 verses)

23. (The hymn) . "Homage to the eye of Mitra and Varuna".[1]

[1] RV X 37 (12 verses)

24. The pragatha · "O Indra, bring insight to us '.[1]

[1] RV VII 32 26,27

25 The three verses "May the great sky and earth".[1]

[1] RV I 22 13-15 *dyāvāpṛthivīyam samsati* KB XVIII 2

26. The (verses) of two quarters "The Goddess of all touchable kind, who shall not be wrath nor seize "[1]

[1] With corruption taken from AB , KB XVIII 2 *dvipadām samsati*

27. He closes with (the verse) . "Bṛhaspati give us what is of

more value than of the foe'[1]

[1] RV II 23 15 *bṛhaspatayā pradadhāti* KB XVIII 2

28 The call is made for the introductory verse and for the closing verse

In accordance with the Br XVIII 4

29 This sastra (as given above) is reduced to a thousand bṛhatī verses by *anuchandasya sampad*[1]

[1] KB XVIII 3 *tan nānāchandasyānām sahasram sat sahasram bṛhatyaḥ sampadyante.*

30 The inviting (verse for the libation of the Soma is) "These soma (draught)s belonging to the overnight service"[1]

[1] If we compare Asv VI 5 24 the verse here mentioned may seem to be an abbreviation of the one given by Asv This verse does not occur anywhere else, and perhaps the Comm is right in saying that it is contained in the formula for prompting see sutra 31 But then the first words are a modification

31 The (formula of) prompting (the hotṛ to say his offering verse runs) "Let the hotṛ worship the Asvins from the soma (draught)s belonging to the overnight rite May ye both wend thrice your course hither, may ye thrice be drunk here and the fourth time, O Nāsatyas Agni together with with his red horses he whose back is ghee, Uṣas together with the red (cows), Surya together with dappled horses, the Asvins together with their wonderworks May the Asvins do thus May they be delighted, be drunk, accept gracefully, may they drink the Soma Hotṛ, recite the offering verse'

trir a vartir yātam trir iha mādayethām uto turīyam nāsatyā rājināya (nāsatyāv ājinaya ?) dhenubhiḥ sajur agni rohidaśvo ghṛtasnuḥ | sajur uṣā aruṇebhiḥ | sajuḥ surya etaśebhiḥ | sajoṣasāv aśvinā daṃsobhiḥ karatu evāśvinā juṣet im mandetām vītām pibetāṃ somam hotar yaja Praisādhyāya VII 4s (ed Scheftelowitz p 147)

32 The two verses "Do ye both drink, O Asvins'[1] and "For you the Soma, to be drunk has advanced"[2] he joins together and at the first half of the second verse makes pause, thereupon with the half of the last verse he makes the vaṣaṭ[3]

[1] RV I 46 15 (gāyatrī)

[2] RV VII 68 2 (virāj)

[3] KB XVIII 5 *anavānam gāyatrīm uktvā virājo 'rdharce 'vānīti uttarena virājo 'rdharcena vaṣaṭ karoti*

33 The virāj verse only he applies as offering verse according

to Kausitaki

This is also in the Br I c

31 Or (he should apply the verse) "O Asvins, skilled ones, with Vayu [1]

[1] RV III 58 7 This verse is ultimately recommended by the Br XXIII 5

IX 21

1 7 The out of doors laud and the saman of the conjunction are nine versed, the five lauds after the first are fifteen versed, equally is the night (the night rounds), five are seventeen versed, five, twentyone versed These are the stomas of the jyoti(stoma) [1]

Arranged in due order the stomas are 9,15,15,15,15 | 15 17 17 17, 17 | 17, 21,21 21,21 | 21 (sodasin) | 15 (rounds 15) | 9 (sandhi) Cf PB XX 1 1

8 These same are comprehended in [1] the abhiplava (six day period)

[1] The lauds at these days are the same although in this period the e is no sodasin nor night rounds nor sandhistotra The purport of this seemingly inexact statement escapes me

IX 22

SOMA COMBINED WITH CAYANA

1, 2 For one, however, who intends to have his high altar built with bricks, an isti (is performed), whilst he has not (yet) undergone the consecration (= before his diksa) to Agni connected with priesthood, to Agni connected with baronship, to Agni supporter of baronship [1]

[1] This isti is found in the other texts only in Ap IV 1 21-23 which author probably took it from the KB XIX 1, which agrees with our sutra

3 It is a modification of the isti of full moon day [1]

[1] Cf I 16 12

4 (The inviting and offering verse) for (the isti to) Agni connected with priesthood (are) "Bring near, O Jatavedas the

7 At the victim destined for Vayu (some destine) the cake for Prajapati[1]

[1] Not in the B, but see SB, VI 2 2 11

8 At the victim destined for Agni[1] (some destine) the cake for Agni Vaisvanara[2]

[1] Cf sutra 3

[2] Thus in the Br (eke) and cf SB VI 2 1 35

9 For the victim to Prajapati the inviting verses (for the omentum the cake and the havis) are (respectively) "Hiranyagarbha came first into existence",[1] then these next following ones[1] are the offering verses (for the same occasions)

[1] RV X 121 1 3 4 6 Cf SB VI 2 2 5 with Eggeling's note

10 It is performed whisperingly[1]

Agrees with the Br XXV 10 end

11 For the victim to Vayu the inviting-verses are "With one and ten",[1] "For riches"[2], and "Where not they",[3] (the offering verses) "These, rich in food", "With which teams thou goest", "(Let go) forth to fetch Vayu"[3]

[1] Given sakalapāthena above VIII 3 10

[2] RV VII 90 3 and VII 91 1

[3] RV VII 91 3 VII 92 3 VI 49 4

12 For the victim to Agni the inviting verses are "Hither may Vatsa lead thy mind", "To thee, O Agni, best of Angiras",[2] "Agni in distant domains",[3] (the offering verses) "May we obtain this wish, O Agni",[4] "May we win our wish, O Agni",[5] "And I, the sacrificer, implore thee"[6]

RV VIII 11 7

[2] RV VIII 43 19

[3] See above III 5 8

[4] RV III 14 5

[5] RV VI 5 7

[6] RV III 1 15

13 The prose recitations pertaining to the victims are put in the plural in case five victims are adhibited, up to the words "their bones to the earth"[1]

[1] This refers to the adhrigu formula of V 17 1 3 and cf VI 1 5

14 After these (words they remain) as (used) for one single (victim)[1]

Cf VI 1 6 According to the Comm because the sacrifice is brought to an end with the single he goat This seems questionable

IX 24

1 And (equally when the high altar is built of bricks) the sacrifice connected with the consecration consists of three kinds of oblations

As against the usual diksaniya V 3 1

2 one to Agni and Visnu, one to Agni Vaisvanara and one to the Adityas[1]

These are the usual isti see e g SB VI 6 1 2

3 (The inviting and offering verses for the oblation to the Adityas[1] are) "These ksatriyas, now, the Adityas and 'The Adityas supporting[2]

The verses for the oblation to Agni Vi see II 4 3 for that of the Vaisvanara II 5 3

[2] RV VIII 67 1 and II 27 4

4 Or it (the sacrifice connected with the consecration) comprises five oblations[1]

This is only ordained the rite of eke by the KB XIX 4 1 e. It seems not to occur anywhere else

5 In this case the fourth is destined for Aditi, the fifth for Sarasvati

6, 7 The guest isti comprises five oblations to Agni, to Indra, to the All Gods to Brhaspati and to Visnu

That the atithya consists of five havis is only recorded in the Br 1 c (eke)

8 (The inviting and offering verses for the oblation to Brhaspati[1] are) "The bright with songs", "Him the strong horses"[2]

[1] The verses for the other oblations are given above 1 8 4-5 for Agni 1 8 12 for Indra II 3 8 for the All Gods 1 8 8 for Visnu

[2] RV III 62 5 and VII 97 6

9 When he has been addressed (by the adhvaryu) with (the words) "(Recite[1] for the layers that are brought forward" he follows in the wake of (others to the high altar) whilst reciting whisperingly (the verses) 'The Agnis of clay, ' These fires in the fires, "With all the fires, O Agni, and 'O Agni, with all the fires[2]

[1] The precise wording of the sampraisa differs from other texts (Ap XVI 21 3, SB VII 3 2 5 Asv IV 8 18 puriṣyacitaye)

[2] RV III 22 4 V ... I 26 10 VII 21 4 These are the four bahtagni

to Savitṛ of true impulse, to Rudra the lord of cattle, to Bṛhaspati the lord of the wood, to Indra the most excellent, to Mitra the true, to Varuṇa the lord of the law"

[1] So we are on the day preceding the soma pressing days The Br XIX 5 agrees Cf also SB IX 4 3 12, Āp XVII 22 9, Āsv IV 11 5 f

[2] The devasuvah are enumerated according to TS I 8 10

3. (The inviting- and offering-verses for these oblations are for that to Agni the lord of the house) "Agni, the hotṛ, the lord of the house", and "Agni, the bearer of the sacrifice",[1] (for the oblation to Savitṛ) "We choose Savitṛ the all-divine", and "Indestructible is that work of the divine Savitṛ",[1] (for the oblation to Indra) "Indra we call", and "Lead us to wide room, O Indra"

[1] The verses are VI 15 13, V 4 2 V 82 7, IV 54 4 17 5, VI 47 8 It is not apparent why the verses only for these three oblations are given by the sūtrakāra The Comm gives the others according to the rule of I 17 5

4 And (i e along with the same cake are offered) the sacrificial substances contained in the (iṣṭi) in which all the pṛṣṭha sāmans are recorded[1]

[1] This is attributed to *eke* in the Br XIX 5, where it is also said that these are ten separate offerings (*daśa haviṃṣi*) These *eke* are assuredly the Taitt, cf TS VII 5 15 1 2 and cf SB IX 4 3 11

IX 27

1 To Agni, who is connected with spring, with the gāyatrī, with the nine versed (stoma), with the rathantara To Indra, who is connected with summer, with the triṣṭubh, with the fifteen versed (stoma), with the bṛhat To the All Gods, who are connected with the rainy season, with the jagatī, with the seventeen-versed (stoma), with the vairūpa To Mitra and Varuṇa, who are connected with autumn, with the anuṣṭubh, with the twenty one-versed (stoma), with the vairāja To Bṛhaspati, who is connected with winter, with the paṅkti, with the twenty seven versed stoma, with the śākvara To Savitṛ, who is connected with the cool season, with the aticchandas, with the thirty three versed stoma,

with the raivata To Anumati To Agni Vaisvanara To Ka To Aditi, the consort of Visnu

2 (The inviting- and offering verses for these oblations are for Agni) "Praising we call thee", "Accept our sacrifice",[1] (for Mitra and Varuna) "The two lords of light, who by the rta", "Stretch out your arms",[2] (for Brhaspati) "Brhaspati accept graciously", "To the father",[3] (for Savitr) "Guiltless", "Good gift today",[4] (for Anumati) "May Anumati approve today our sacrifice among the Gods Mayest (thou) and Agni the oblation-carrier be a joy to the worshipper Mayest thou allow this (act), O Anumati, and do thou make weal for us For inspiration, for insight impel us, lengthen our days for us"

[1] Cf above III 10 4

[2] RV I 23 5 and VII 62 5

[3] RV III 62 4 and IV 50 6

[4] RV V 82 6 and VI 71 6 The other yajyanuvakyas were already given above for Indra cf I 8 14 for the Visvedevah II 3 8, for Agni Vaisvanara II 5 3 for Ka III 14 7 for Aditi II 2 14 TS IV 4 12 Kath XXII 14, MS III 16 4 and Āsv IV 12 3 3 give a set of yajyanuvakyas which are much more appropriat

3 The oblations which are inserted in the connected per formance of the animal sacrifice do not take the insertions[1]

[1] So of these oblations, mentioned in IX 26 and 27 1 2, which are inserted into the performance of the agnisoma pasu the nigamas (the avahana of the deities I 5 1ff) are not inserted Cf above V 19 5

4 When the sacrifice of the omentum of the anubandhya cow has been brought to an end,[1] they proceed in the shed of the patni whisperingly with sacrifice of the he goat for Tvastr[2]

[1] Cf VIII 12 5 [2] All agrees with the Br XIX 6

5 The victim is set free after it has been (thrice) encircled by a fire brand, they do not finish its sacrifice[1]

[1] Agrees with the Br l c

6 Or they finish the sacrifice according to the rite of the victimal offering but with clarified butter

This rests on TS VI 6 6 1 (cf Āp XIV 7 13 17)

7 (The inviting and offering verses for the butter which takes the place of the victim are) "Auspicious, O Tvastr, come hither", "Him to whom the first part belongs"[1]

[1] RV V 5 9 and VI 49 9

IX 28

DEVIKA HAVIMSI

1, 2 Along with the victimal cake,[1] is performed the oblation to the minor deities Anumati, Kuhu, Raka, Sinivali, and Dhatr.

[1] Of the anubandhya All agrees with the B XIX 7 and with SB IX 5 1 34 39, TS III 4 9 4 (ityānah)

3 (The inviting- and offering verses for these oblations are for Kuhu) "Kuhu the well turning, the carefully working I invoke at this sacrifice, her who is well invoked May she grant us the fame of the Fathers To thee, O Goddess, let us offer with havis Kuhu, the mistress of the Gods and of nectar, she who must be invoked, may be aware of this oblation of ours To the pious may she give great wealth, to the wise may she give increase of wealth" (For Dhatr) "May Dhatr give to the pious life in days to come and inexhaustible May we obtain the favour of the God whose law is truth Dhatr is lord of offspring and of wealth Dhatr created this whole world Dhatr gives a son to the sacrificer To him offer ye the oblation rich in butter"[1]

[1] The verses for Anumati Raka and Sinivali have already been given above I 15 4 and IX 27 2

ANUBANDHYĀ

4, 5 Equally (along the cake of the anubandhya cow) the oblation to the Goddesses (are performed) To the Waters, to the Herbs, to the Cows, to Dawn, to Night, to Surya, to Sky, to the Earth, to the Word, to the Cow[1]

[1] KB XIX 7 *atra haike devībhyo havīmsi nirvapanti tāni vai daśa bhavanti*

6-15 (The inviting- and offering verses for these oblations are. for the Waters) "Ye waters are wonderful", "He who made room for you" (For the Herbs) "The ancient herbs", "We have stepped over all" (For the Cows) "Ye cows", and "Not these the courser" (For Dawn) "This lovely wife", "The true one with the true ones" (For Night) "The night has lightened", and "Thy men watching harnessed ones, O night, nine and ninety, let them be eight and eighty, and seven and seventy" (For Surya). "Thy

two wheels", and "Bright with kimsuka flowers". (For the Sky). "Come hither with thy bay steeds, O Indra and friend Visnu". (For the Earth): "Be soft, O Earth", and "Of the mountains thou bearest the weight". (For the Word): "The Goddess Word", and "As the voice, resounding". (For the Cow): "The mother of the Rudras", and "The word knowing voice".[1]

[1] The verses are RV X 9 1 and X.30 7, X 97 1 and 10 VI 28 6 and 4, IV.52 1 and VII 75 7 X 127 1 and a verse given in full, occurring in the Khilas (ed. Scheftelowitz, p 110) X 85 16 and 20, VIII 31 1 and VIII 100 12, I 22 15 and V 84 1, VIII 100 11 and 10 VIII 101.15 and 16

16, 17 Equally (are to be performed at the same occasion) the offerings to appease the quarters: to Agni, to Indra,[1] to Mitra and Varuna, to Brhaspati, to the All-Gods, to Visnu

[1] So also the Br. XIX 7 (*ekc*), the SB IX 4 3 10 enjoins them after the pasupurodasa of the Agni soma victim These istis, elsewhere, form a part of the rajasuya, the deities in the other sources (TS I 8 19 and SB V.5 1) differ there Visnu is not mentioned

18. When the sacrifice on the newly chosen spot has been finished, (he should offer) a mess of clotted curds to Mitra and Varuna One who piles his altar with the bricks should not indulge in sexual union, when he has not offered (this mess)[1]

[1] This passage agrees verbatim with the Br XIX 7, only *caret* against *careta* of the Br. On the whole cf SB VI 2 2 39: *mithunam tu nopeyāt pura maitrāvarunyai payasyāyai*, cf. IX 5 1 54

DVĀDAŚĀHA

X.1

GENERAL REMARKS

1. On the eighth day of the bright half of the moon they consecrate (undertake the dīkṣā) for the twelve-day sacrifice of Soma

2-4. There are twelve dīkṣā days,[1] twelve upasads,[1] twelve days on which the Soma is offered [1]

[1] This agrees with TS VII 2 10 3.

5. Of the days on which the Soma is offered the first and the last are an atirātra.

6-9. In the middle is the ten-day-period: a pṛṣṭhya six-day-period, three chandoma days and the tenth day.

10 The offering-verse for the hāriyojana (draught)[1] is (on each day): "This sacrifice".[2]

[1] Described above VIII 7 21-8 7. The rites which follow after the hāriyojana (the yajñapuccha) are reserved for the last day of the dvādaśāha

[2] RV.I 177 4 (triṣṭubh, cf KB.XXX.11 *triṣṭubham hāriyojanasya puronuvākyā*)

11. The secondary vaṣaṭ-call being not (yet) uttered[1] (for the oblation of the hāriyojana draught) the maitrāvaruṇa who is not summoned (by the adhvaryu (to say his prompting), having recited as inviting-verse either the verse: "Go forth, O bounteous one",[2] or the verse: "The wife is the home"[2] utters the 'over-prompting' (formula):[3] "Here is intoxicating drink, O bounteous one".[4] (This is the manner of proceeding) on the second day and the following ones [5]

[1] Cf Āśv.VI.11 13

[2] RV.III 53.5,4

[3] This is an attempt to translate the word *atipraiṣa* which is either not or unsatisfactorily explained in dictionaries It is the formula destined to connect each day with the following one KB XXX.11: *yad atipraiṣam āha param evaitad ahar abhivadati*, cf. also Baudh XXVI.12: 290 4 *katham u khalv eṣām ahinasaṃtatir bhavatīti vaṣati tarīṇām abhigarahasenādhvaryuh saṃtanoti* ..*'ṃko yamyena brahmāti-*

praisena hotā etc The word occurs also above VIII 15 6, below XIII 20 13, Āśv VI 11, Lāṭy V 12 5, Drahy XV 3 21 and cf Kāty. XII 6 25, Baudh XVI 3 248 2

[4] The atipraisa is handed down in the Praiṣādhyāya VII 4r (ed Scheftelowitz p 147) "Here is intoxicating drink O bounteous Indra, for thee tomorrow who art accompanied by the Vasus, the Rudras, the Ādityas, by Ṛbhu, Vibhu and Vāja, by Bṛhaspati, all the Gods, announce O agnīdh, to Indra to Indra and Agni, the soma feast of tomorrow, to Mitra and Varuṇa, to the Vasus, the Rudras, the Ādityas, the All Gods, the soma deserving soma drinking brāhmaṇas Brahman, restrain thy voice' (instead of *agnim* or *agnin*, read *agnīd* or *agnīd*)

[5] Not at the end of the first day, because it is an atirātra (sūtra 5)

12 Or, at the proceeding day, as is handed down [1]

[1] Although this day (Ārṣeyakalpa p 205) is an atirātra, the atipraiṣa may be uttered nevertheless Is this the meaning?

13 The agnīdhra sitting down behind his own dhiṣṇya (utters the summons) "A soma feast for you both tomorrow, O Indra and Agni, that I announce to you, to all the Gods, to the soma deserving soma drinking brāhmaṇas Brahman, restrain thy voice" [1]

[1] The sampraiṣa differs in all the sources, see e g Āp XXI 6 1

14–17 This manner of proceeding[1] is constant up to the last day (equally) the closing with the patnīsaṃyājas,[2] the not pronouncing of the wishes and the mentioning of the names (of the sacrificer) [3]

[1] As described in sūtras 10, 11,13

[2] Cf VIII 9 10 So the yajñapuccha is performed once, at the last day

[3] Cf notes on VI 1 23 24

18 At the proceeding and the concluding days the (tristich) addressed to Sarasvatī (is adhibited in the prauga śastra) [1]

[1] Cf RV I 3 10–12 Cf VII 10 15a

19 Or the two (hymns) seen by Madhucchandas [1]

[1] See note 2 on VII 10 9 The purport of these two sūtras is not clear Comm or at the madhucchandasa prauga

20 At combinations of somafeast days from two days on, the maitrāvaruṇa should recite the morning litany, when the hotṛ recites the āśvina śastra [1]

[1] Because they fall together

X 2

FIRST DAY OF THE TEN DAY PERIOD

1 The first day of the ten day period is a nine versed agni stoma with the rathantara as (first) prsthastotra

This agrees with the chandoga rite, see PB XI 1-5 (Arseyakalpa Anh p 205)

2 The hymn for the ajya sastra is, at a (twelve day period) with transposed metres, the one beginning "Entering upon the worship",[1] at a (twelve day period) with settled metres, the hymn beginning "To the God Agni chant loudly"[2]

[1] RV I 74 (gayatri)

[2] RV III 13 (anustubh) The sūtra is in substance the same as the Br XXII 1 On vyudha and samūḍha dvadasaha of SB IV 5 9 with the note of Eggeling, TS VII 2 8 Āp XXI 14 5 For the ajya sastra cf also sūtra VII 9 3 end

3 The (hymn for the) prauga sastra is that of Madhucchandas

Agrees verbatim with the Br XXII 1 Apparently the prauga here is the same as that of the prakrti (sutra VII 10 3ff)

4 The (hymn for the) marutvatiya sastra[1] is "May Indra come to help us"[2]

[1] The recitation of the hotrakas are separately treated, below in adhyaya XII

[2] RV IV 21, agrees with the Br l c

5 The (hymn for the) niskevalya sastra is "Hither to us Indra from afar"[1]

[1] RV IV 20 (=the Br)

6 Of the extra draught he partakes with the (formula) "O lustrous Agni, lustrous art thou among the Gods May I be lustrous among men"[1]

[1] According to the SuklaYajurveda (SB IV 5 4 13) three extra draughts (atigrahya) are offered on the first three days of the sadaha, after the mahendra stotra which runs parallel to the niskevalya sastra The formulas also are taken from SB l c 12

7 The difference (from the prakrti[1] in the vaisvadeva sastra is that the hymns are here the ones beginning "They yoke their mind"[2] (savitra sukta), "Here, have in mind" (rbhava sukta), "Like a skilled steed"[3] (vaisvadeva sukta) He may omit the last two verses (of the last hymn)[3]

Cf VIII 5 8ff
[2] RV V 81 III 60, V 46
[3] The option rests on the Br 1 c

8 Everywhere (at all the days of the ten-day-period) the concluding verse of the vaisvadeva sastra is the 'five-folks verse' [1]

[1] RV I 89 10 Cf AB III 31 9

9 (The difference from the prakrti) at the agnimaruta sastra[1] (is that the hymn to the Maruts is here the one beginning) "Forward to the horde of the Maruts" [2]

[1] Cf VIII 61ff [2] RV V 54 1

10, 11 Seven days of the following are ukthyas, the fourth day ends on a sodasin [1]

[1] Of the ten day period the 2nd 3rd, 5th, 6th 7th, 8th and 9th are ukthyas, cf Vaisyakalpa Anhang p 205 210

X 3

SECOND DAY OF THE TEN DAY PERIOD

1 The second day is fifteen versed stoma, with the brhat as (first) prstha-(stotra)

2 3 The (hymn beginning) "Agni we choose as our messenger" is (the hymn for) the ajya sastra at a (twelve day rite) with transposed metres, the hymn beginning "For thou a princely glory" [2] at a sacrifice with settled metres, everywhere without the last (verse) [3]

[1] RV I 12 (gayatri)
[2] RV VI 2 (anustubh)
[3] Whenever this hymn is used, the last verse being of a different metre is omitted All agrees with the Br XXII 2

4 The prauga sastra is that of Grtsamada [1]

Described in the following sūtras

5 The triplets for the prauga-sastra are (to Vayu) the two (verses) "O Vayu which thousandfold chariots thou possessest", and the one "The sharp soma draughts are pressed, come hither" (For Indra Vayu) "Drink now of the clear milk mixed Soma" and the two "Both the sky touching Gods" (To Mitra and Varuna, to the Asvins to Indra and to the All Gods) the four triplets beginning "This Soma, O Mitra and Varuna" (To

Sarasvatī) : "And this terrible Sarasvatī'[1]

[1] These triplets (RV II 41 1,2 and I 23 1, II 41 3 and I 23 2 3, II 41. 4-6,7-9,10-12,13-15, VI 61 7-9) replace the triplets of the prauga in the prakṛti, supra VII 10 9-15 (first half) They are for the greater part attributed to Gṛtsamada

6. For the marutvatīya-śastra the beginning triplet and the antistrophe triplet are : "Lord of all men" and "Indra is the soma-drinker alone'.[1]

[1] RV VIII 68 4-6 and VIII 2 4-6 Cf supra VII 19 8,9

7. The pragatha addressed to Brahmanaspati is. "Arise, O Brahmanaspati'.[1]

[1] RV I 40 1-2, cf. supra VII.19 11

8. The (hymn for the) marutvatīya śastra is. "O Indra, lord of the Soma, drink this Soma'[1]

[1] RV III 32. Agrees with the Br XXII.2.

9. The (hymn for the) niṣkevalya-(śastra) is: "Thy help".[1]

[1] RV. VI 25 (= the Br. l c.).

10 He partakes of the extra-draught with the formula : "O mighty Indra, mighty art thou among the Gods May I be mighty amongst men".[1]

[1] Cf note on X 2 6

11, 12. The beginning-triplet of the vaiśvadeva-śastra is: "Every one of the God that leadeth"[1] and its two last verses are: "For of this Savitr the glorious".[1]

[1] RV V.50 1 and V.82 2 3

13. The antistrophe-triplet is: "We choose the lord of the good, who belongs to all Gods".[1]

[1] RV V 82 7-9.

14. The points of difference (are that the hymn to Savitr here is): "That desirable greatness of Savitr", (the hymn to Heaven and Earth) : "For they two, Heaven and Earth", (and the hymn to the All Gods): "The charioteer of the sacrifice".[1]

[1] RV IV 53, I 160 and V 92, as against VIII 3 9,11 and 16 All in agreement with the Br XXII 2

15 (The points of difference) in the āgnimāruta-śastra (are that the hymn addressed to Vaiśvanara here is): "Of the swift, strong one", (the hymn addressed to the Maruts): "To the strong host", (and the hymn addressed to Jātavedas): "The immortal born of strength".[1]

[1] RV VI 8, I 64, I 58 as against VIII 6 2 4,6 All agrees with the Br XXII 2

X 4

THIRD DAY OF THE TEN DAY PERIOD

1 The third day is of seventeen versed stoma with the vairupa (saman) as first prstha (stotra)

2, 3 The (hymn of the) ajya sastra is "Yoke thy horses called by the Gods"[1] in a (twelve day-rite) with transposed metres, "Worship thou, O Agni, the Vasus" in a (rite with) settled metres, everywhere without the last verse[2]

[1] RV VIII 75 (gayatri) and I 45 (anustubh)

[2] Because the last verse is addressed to a different deity All accords with the Br XXII 3

4 The prauga sastra is that of Atri, in usnih verses[1]

[1] Explained in the following sutra Agrees with the Br

5 The triplets for the prauga sastra are (to Vayu) the single verse "O Vayu come to the feast" and the two "Come, O beneficient Vayu" (To Indra Vayu) the two "O Indra and Vayu, of these soma draughts' and the single (verse) "This Soma has been pressed for Vayu and Indra" (To Mitra and Varuna) "We sacrifice to Mitra and Varuna" (To the Asvins) "Come ye thither, O Asvins" (To Indra) "Come to the Soma pressed with the stones" (To the All Gods) "In unison with the All-Gods' (To Sarasvati) "Dear to us among the dear"

The verses, nearly all in usnih and seen by Atri are V 51 5 and VIII 26 23 24 V 51 6 7 and V 51 4 V 72 1-3 V 78 1-3 V 40 1-3 V 51 8 11, VI 61 10 12 The verses nearly agree with AB V 1 12

6 For the marutvatiya sastra the opening triplet and the antistrophe triplet are "Him forsooth" and "May three soma-draughts for Indra"

[1] RV VIII 68 7 9 and VIII 2 7-9 Taken from AB V 1 13

7 The pragatha addressed to Brahmanaspati is "May Brahmanaspati go forward"[1]

[1] RV I 40 3 4 differently the Aitareyins

8 The hymn for the) marutvatiya sastra is "Having three friendships"[1]

[1] RV. V.29 = Br. XXII 4.

9 The pragāthas which form the stotra-verses and the antistrophe of the vairūpa chant[1] are: "If thou hadst, O Indra, a hundred heavens"[2] and: "When I, O Indra, over as may as thou".[2]

[1] The vairūpa saman (PB XII 4 5) is chanted on Samavedic verses with which corresponds the stotriya trca (PB I c 1)
[2] RV. VIII 70 5,6 VII 32 18,19 Agrees with KB XXII 4

10. The samapragātha is. "O Indra, threefold".[1]

[1] RV. VI 46 9,10 (KB l.c)

11. The (hymns for the niskevalya-sastra are): "I have become", and "He who is born the first"[1]

[1] RV X 48 and II 12 = KB l c

12. He partakes of the extra-soma-draught with (the formula): "O glittering sun, thou art glittering among the Gods May I be glittering among men".[1]

[1] Cf. note on X 2 6

13, 14. The differences (from the prakrti) in the vaiśvadeva-śastra (are that here) the antistrophe triplet is: "Towards thee, O God Savitr"[1], the two triplets (for Savitr) are: "Up that God with the golden"[2], (for Heaven and Earth): "Rich in butter, encompassing the worlds"[3], (for the Rbhus): "Born without steeds"[4]; (for the All-Gods): "From afar".[5]

[1] RV I 24 3, as against supra VIII 3 8
[2] RV VI 71 1-3, as against VIII.3.9.
[3] RV. VI 70 1-3, as against VIII 3 11.
[4] RV IV 36, as against VIII 3 14
[5] RV X 63, as against VIII 3 15,16 All agrees with the Br. XXII 5

15. The differences in the āgnimaruta-śastra are (that here the hymn addressed to Agni Vaiśvanara is[1]: "To Vaiśvanara who increases by the holy order"[1], (the hymn to the Maruts). "Rich in showers"[2], (the hymn to Jatavedas)· "O Agni, the first Angiras the seer"[3]

[1] RV III 2, as against supra VIII 6 2
[2] RV. II. 34, as against VIII 6 4
[3] RV. I.31 as against VIII. 6 6. All agrees with the Br XXII 6

X 5

FOURTH DAY OF THE TEN DAY PERIOD

1 The fourth day is of twentyone versed stoma and with the vairuja saman as first prstha (stotra)

2 The (hymn for the) ajya sastra is at a sacrifice with transposed metres "We choose by our beautiful verses Agni as our hotr",[1] at a (sacrifice) with settled metres "Agni, the man"[2]

[1] RV X 21 (gayatri)

[2] RV VII 1 (viraj) In accordance with the Br XXII 6 and 7

3 The prauga (sastra) is in anustubh metre[1]

[1] As the Br XXII 7

4 The triplets of the prauga sastra are the single (verse) "O Vayu, the bright Soma has been offered to thee", and the two "Enjoy the not yet enjoyed offerings" (for Vayu), "O Indra and Vayu, of these soma draughts" (for Indra and Vayu), "He who knows" (for Mitra and Varuna), "Come ye to us, O Asvins, with all kinds of help" (for the Asvins), "Thee the songs, O Indra" (for Indra), the single verse "Away that wicked foe" and the two "For ye are" (for the All Gods), "She gave" (for Sarasvati)[1]

The verses are RV IV 47 1 48 1–2 IV 47 2–4 V 65 1 3 VIII 8 1–3 VIII 95 1 3 VI 51 13 15 16 VI 61 1 3 There are some tristubhs among these ! The AB V 4 9 agrees only partially

5 In (sacrifice) with settled metres (the triplet addressed to Sarasvati is) "May the Goddess Sarasvati a d us"[1]

RV VI 61 3 5 jagati verses because (Br XXII 7) this day and the 5th and 6th days have the jagati in the morning service But why is in this case only the sarasvata trca on jagati ?

6 The introductory (triplet) for the marutvatiya sastra is "Thee we with sacrifice invoke"

RV VIII 68 10 12 In accordance with the Br XXII 7

7 The antistrophe triplets and the brahmanaspatya pragathas of the first set of three days are also affixed (successively) at the second set of three days[1]

For the anucara verses see VII 19 9 X 3 6 X 4 6 for the brahmanaspatya pragathas see VIII 19 11 X 3 7 and X 4 7

8 The marutvatiya sastra (consists of the hymn) "Hear our call, O Indra , of the triplet "O Indra with the Maruts, here drink the Soma , and of the triplet "Here I invoke the

crafty Indra"[1]

[1] RV II 11 III 51 7 9 VIII 76 1 3 All in accordance with the Br XXII 7

9 The (six verses beginning) "Drink, O Indra the Soma, let it gladden thee" are the stotra triplet and the antistrophe-triplet for the vairaja saman,[1] the nyunkha is applied[2]

[1] RV VII 22 1 6 the first three verses as those of the vairaja saman, cf PB XII 10 1,10

[2] This is explained in the following

10 The nyunkha as connected with the anustubh[1] (must be applied) at the second and seventh syllables of the middle verse quarter twice the first (time), twice the last time)

[1] The expression of which the precise meaning as against vairaja nyunkha of sutra 12 is not clear Both terms occur in the Br XXII 8 They seem to design a different kind of nyunkha of which the one or the other may be applied That it is applied at the middle pada is equally in the Br I c

11 (The anustubh nyunkha is for instance) *yam t ... susava haryo3 3 svadrih*[1]

[1] The Rgvedic words (VII 22 1) are *yam te suava harya adrih* ("Whom the stone has pressed out for thee") The nyunkha runs parallel to the anutodas of the chanters PB XII 10 11

12 The nyunkha as connected with the vairaja consists therein that at the second syllable (of the middle verse quarter) it must be applied twelve times each time a long between three short ones

13 (For instance) *yam t ... , ... , ... , susava haryasva drih*[1] (twelve times)

18 The samapragatha is "Indra to the divine service"[1]

[1] RV VIII 3 4 5 (as the Br XXII 8)

19 At the first two of the three verses "For thee, O Hero, I prepare these pressings" the nyunkha is applied

[1] RV VII 22 7-9 These seem to be the ukthamukhya verses for the niskevalya

20 The (verses for the) niskevalya sastra are (the hymns) "Where is Indra famed", and "Of thee, the warrior", (and) the three (verses) "Him of you, ever enduring"[1]

[1] RV X 22 III 46 VIII 92 7-9 All=Br XXII 8

21 The introductory (triplet for the vaisvadeva sastra) is the same as that of the second day[1]

[1] See X 3 11

22 The antistrophic triplet is "The golden handed"[1]

RV I 22 5 7 As the Br XXII 9

23 The (points of) difference at the vaisvadeva sastra (are further that the hymn addressed to Savitr is) "May the God Savitr with fair jewels come hither",[1] (the hymn addressed to Heaven and Earth is) "Forward the Heaven and Earth with sacrifices, with homages"[2], (the hymn addressed to the Rbhus) "Forward to the Rbhus",[3] (the hymn to the All Gods) "Forwards may go the bright Goddess"[4]

[1] RV VII 45 as against VIII 3 9

[2] RV VI 53 as against VIII 3 11

[3] RV IV 33 as against VIII 3 14

[4] RV VII 34 as against VIII 3 16 All in acc with the Br XXII 9

24 The (differences) at the agnimaruta sastra (are that the hymn to Vaisvanara here is) "Forwards the praise to the all ruling",[1] (the hymn to the Maruts) "Who are the men revealed",[2] (the hymn to Jatavedas) "I call the effulgent"[3]

[1] RV VII 6 as against VIII 6 2

[2] RV VII 56 as against VIII 6 4

[3] RV II 4 as against VIII 6 6

X 6

FIFTH DAY OF THE TEN DAY PERIOD

1 The fifth day is of twentyseven versed stoma with the

śākvara (sāman) as first pṛṣṭha-(stotra).

2. The ājya-śastra consists of the first nine verses of the hymn: "This guest"[1] if the sacrifice is one with transposed metres, of the hymn: "Him I deem Agni"[2] at a sacrifice with settled metres.

[1] RV VI 15.1-9 (jagatī). [2] RV.V 6 (paṅkti).

3. Of the first verse of this (lastly mentioned hymn) he separates (by the pause) each time two verse-quarters, then separates two and makes the praṇava with one verse-quarter.

This is in substance identical with VII 26 3

4. The other verses of this hymn he recites paṅkti-wise.

This means probably that after each pada he makes a pause and the pranava after each two padas (?), or does *paṅktiśaṃsam* refer precisely to VII 26 3 ?

5. The prauga-śastra is in bṛhatī metre.

6 The triplets of this śastra are (for Vāyu) the two (verses): "Hither to us the sacrifice, touching the sky" and the single (verse): "Come hither, O Vāyu", (for Indra and Vayu): "Hither the thousand", (for Mitra and Varuna) the two: "separately thus" and the single (verse). "Sing ye to Mitra and Aryaman"; (for the Aśvins): "These prayers call ye, O Aśvins", (for Indra): "May Indra, who must be invoked, in all battles", (for the All-Gods): "May we call to our help God and God", (for Sarasvatī): "She gave"[1]

[1] The verses are RV VIII 101 9-10, VIII 46 25, IV 46 3-5, VIII.101 1-2 and 5, VII.74.1-3, VIII 90 1-3, VIII 27 13-15, VI 61 1-3. Mostly the bṛhatī verses The puroruc verses of the prauga (VII 10 3-16) are the same here Differently the AB VI 1.7

7. In case the sacrifice is one with settled metres the triplet for Sarasvatī is: "And this Sarasvatī to us".[1]

[1] RV. VI 61.7 (gayatrī)

8 The introductory triplet of the marutvatīya-śastra is: "Why with the following of the five peoples".[1]

[1] RV. VIII 63.7-9 = Br XXIII 1

9. The śastra (itself consists of the following three hymns): "For thus in the Soma",[1] "Thou art a helper"; "O Indra, with the Maruts, the bull", and the three verses: "Him by whom".[1]

[1] RV. I 80, VIII.36, III 47 and VIII.76 4-6. In agreement with the Br.XXIII.1.

10. The stotra (triplet) are the mahānāmnī (verses).[1]

[1] The verses handed down for the Aitareyins in Ait.Ār IV must have formed a part also of the texts belonging to our sakha The Comm remarks 'these must be learnt in the forest, (i e they belong to the Āranyaka), therefore no pratika is given" For the prstha laud chanted on the śakvari or mahanamni verses see PB XIII 4 1-13

11 Each verse (of the nine) is to be transformed into three anustubhs

12 Of the last verse the pankti is the last.

13 At the half of the last (of these three verses) (he applies) the five verse parts, quarter by quarter which are called the purisa This part must be recited as the nivids [1]

[1] For the last cf VII 19 23 The explication of sūtras 11-13 is not certain especially as we are not acquainted with the recension of the mahanamnis according to the Kausitaki sakha It seems that by repetition (*adhyardhakaram* Asv VII 12 10) each mahanamni verse must be transformed into 3 anustubhs and that in the middle of the last of these 3 anustubhs, one of the purisa parts must be inserted, so that it becomes a pankti (4×8 32 of the anustubh +8 syllables of the purisa) As it seems that there must be all in all 10 verses (cf sūtra 1 the antistrophe) probably the 3 anustubhs are taken as a unit

14 The antistrophe consists of the three sets of three verses "Being unto him who is athirst ', "He who, O wealthy one, is most wealthy" and "Him who doth not injure" and as tenth (verse) "Bring to him, to him", or "Yea, thou art powerful" [1]

[1] The verses are RV VI 42 1-3, VI 44 1-3 VI 44 4-6, VI 42 4 VIII 92 28 All in conformity with the Br XXIII 2

15 The samapragatha is "That Indra among the tribes of Nahus" [1]

[1] RV VI 46 7,8 = the Br

16 The niskevalya sastra comprises the hymns "Indra has waxed for intoxication", "Thou hast furthered our prayer", "Thou hast become the only", and the three verses "Him, Indra, we strengthen" [1]

[1] RV I 81, VIII 37 VI 31 VIII 93 7 9 = Br XXIII 2

17, 18 The (points of) difference in the vaisvadeva sastra (are) that the anucara triplet (here) is: "This desirable gift of Savitr", (that the hymn to Savitr) are the three (verses "Up the God Savitr of the home", (that the hymn to Heaven and Earth) are the four (verses) "The great Heaven and Earth",

(the hymn to the Ṛbhus): "Ṛbhu, Vibhvan"[4], (the hymn for the All-Gods): "Who now, O Mitra and Varuna"[5] or (the hymn) "May the most beneficiant".[6]

[1] RV III 62 10-12, as against above VIII 3 8
[2] RV.VI.71 4-6, as against above VIII.3.9.
[3] RV.IV 56 1-4, as against above VIII 3 11.
[4] RV IV 34, as against above VIII 3 14.
[5] RV V 41, as against above VIII 3 16.
[6] RV.V.42—whilst all the other indications agree with the Br, the last is found nowhere else.

19. The (points of) difference in the agnimāruta-śastra (are here, when the sacrifice is one with transposed metres, that the hymn to Vaiśvānara is): "The havis, the beverage", (the hymn to the Maruts): "A wonder is this"[2], (the hymn to Jatavedas are) the three (verses): "Agni is the hotr, the master of the house".[3]

[1] RV.X 88, as against VIII 6 2 (tristubh).
[2] RV.VI 66, as against VIII.6 4 (tristubh).
[3] ṚV VI 15 13-15, as against VIII 6 6

20. At a (sacrifice) with settled metres (the part of the Saṃhitā used at the same occasion are): "The head of the sky",[1] "Hither the Rudras",[2] the nine verses "This guest"[3]

[1] RV VI.7 (tristubh).
[2] RV. V 57 (jagatī).
[3] RV. VI 15 1-9 (jagatī)

X.7

SIXTH DAY OF THE TEN-DAY PERIOD

1. The sixth day is of thirtythree-versed stoma and has the raivata sāman as its first pṛstha-laud.

2. They (the hotr and the hotrakas) apply as offering-verses[1] the normal ones, to which they join the verses 'seen' by Parucchepa.

[1] For the libations of the soma draughts described in VII 2. All = the Br XXIII 4.

3. The two[1] inviting-verses[2] for the libation from the draught for Indra and Vayu are: "Hither may convey thee, the fast"[3]

and: "Hither may bring ye both to the sacrifices".[3]

[1] Because this graha destined for a pair of deities has two anuvākyās and two yājyās, cf. VII 22 4

[2] These are the verses seen by Parucchepa which must be connected with the usual verses of VII.3.

[3] RV I.134 1, I 135 5

4 The two offering-(verses for the same end are): "Come to the grass strewn by us"; "May the chariot convey ye hither".[1]

[1] RV I 135.1 and 4.

5. The inviting-verse for the libation for the draught for Mitra and Varuna[1] is: "We have pressed", the following verse is the offering-verse.[2]

[1] Cf VII 2 5,7. [2] RV I 137 1 and 2

6. The inviting-verse for the libation for the draught for the Aśvins[1] is: "Ye the pious with their lauds"; the following verse is the offering-verse.[2]

[1] Cf. VII.2.8,10. [2] RV. I 139.3 and 4

7. They (the hotr and the hotrakas) apply as offering-verses (preceded by the normal ones) for the libations of the cups that are advanced at the morning-service (the following verses: the hotr): "O bull, O Indra"; (the maitrāvaruna): "This milch-cow"; (the brāhmanācchamsin): "For at all the pressings"; (the potr): "Let not these away from us"; the Nestr, the two-quarter verse: "When to us the wives come" and the tristubh: "May they grant to us"; (the agnīdhra): "Agni I deem our hotr"; (the acchāvāka): "Dadhyañc knows my birth".[1]

[1] Cf supra VII 3.3-10 and VII 7 2. The verses are: RV. I.139 6, I 137 3, I 131.2, I.139 8, VII. 34.20, VII. 34 22, I 127.1, I 139 9. The verses are not all pārucchepī. The nestr applies two verses, because the verses must be of seven verse quarters, which the two verses together make up. Āśv.VIII.1 2 differs much. The verses are not specified either in KB. or AB.

8. Of the two hymns: "On behalf of thee impelled",[1] each verse one after another (is inserted) after the promptings for the rtuyajas.

[1] RV II 36 and 37 each consisting of 6 verses, to be applied after the praisas which—cf. VII 8 3,4—are with a slight change also used as yājyās. To these yājyās the verses seen by Grtsamada are added; see the Br.XXIII 4: *nityān pūrvān rtuyājān krtvā gārtsamadair yajanti*, see also Āśv. VIII 1 5-8. The verses of RV.II.36 and 37 are destined

for hotr (II.36 1), potr (II 36.2), nestr (II 36 3), agnīdh (II 36 4), brāhmaṇācchaṃsin (II 36 5), maitrāvaruṇa (II 36 6) For hotr (II 37 1), potr (II.37 2), nestr (II 37 3), acchavaka (II 37 4), adhvaryu (II 37 5), yajamāna (II 37 6) cf. CH §150

9, 10. The adhvaryu and the grhapati recite themselves the offering-verse,[1] the adhvaryu being seated behind the fire altar built of bricks, the grhapati behind the śalamukhīya fire

[1] As against the normal procedure, cf VII 8 7–9 This rests on KB XXIII.5 *yathāyatham yajeyur* and cf AB V.9 2, Āp XXII 7 14.

11. The difference at the midday-service (as regarding the paruccheps-verses applied at the libations for the cups advanced) is (that the hotr applies the verses): "Drink the Soma, O Indra, that is pressed out", (the maitravaruna): "For on behalf of Indra the sky"; (the brahmanacchamsin): "Through thee we, O bounteous one", (the potr): "Protect us, O Indra", (the nestr) "Now and formerly"; (the agnīdhra): "Throw down the great ones, O Indra", (the acchavaka) "For the soma presser gains"[1]

[1] The parucchepa verses are RV I.130 2 I 131 1, I 132 1, I 129 11, I.132 4 I 133 6 I 133 7 Āśv VIII 1 4 differs for the greater part

12 (The offering-verse for the advanced cup) of the nestr is at the third pressing[1]: "And may the mother belonging to the lofty sky".[2]

[1] See above VIII 2 9 It is not clear why the nestr alone applies at this occasion a different verse

[2] RV X 64 10

13. They recite the offering-verses without taking breath[1]

[1] i e without making a pause at the half verse = KB XXIII 5 end

14 They may apply (instead of the verses cited above) the verses that are used at the one-day rite of the sacrifice of Soma.[1]

[1] As they are given above VII 3 and VIII 2 This alternative rests on a saying of Kauṣītaki in the Br XXIII 4 end

X 8

1 The hymn for the ājya-śastra is the one beginning: "He has been born".[1]

[1] RV I 128 As the Br.XXIII 6.

2. The prauga-śastra is in aticchandas metre.[1]

[1] As the Br l c

3 The triplets of the prauga sastra are (for Vayu) "Come to the grass strewn by us", (for Indra-Vayu) "May the chariot", (for Mitra Varuna) "This Soma for Mitra for Varuna", (for the Asvins) "You both the pious with their chants", (for Indra) the single verse "O Bull, O Indra" and the two "Throw down the great ones O Indra", (for the All Gods) "Hearken thou well to us, O Agni", (to Sarasvatī) "She gave"[1]

[1] The triplets (except the last, all parucchepa verses) are RV I 135 1-3 I 135 4 6 I 136 4-6 I 139 3-5, I 139 6 and 133 6 7, I 139 7-9, VI 61 1-3 (jagati) The Aitareyins (AB V 12 5) differ slightly

4 At a sacrifice with settled metres the last triplet is "And the dear among the dear ones"[1]

[1] RV VI 61 10 (gayatri)

5 The introductory (triplet) for the marutvatiya (sastra) is: "Here, the first of the great"[1]

[1] RV VIII 63 1-3 As the Br XXIII 6

6 The marutvatiya sastra comprises the two hymns) "The chariot which thou, O Indra", "He who, a bull", and the three (verses) "O Indra, generous, with the Maruts"[1]

[1] The references (in accordance with the Br XXIII 6) are RV I 129 (parucchepa), I 100 VIII 76 7-9

7 The stotra strophe and the corresponding triplet of the raivata saman are "May they be rich at the carouse"[1] and "May the praiser of the rich one be rich"[2]

[1] RV I 30 13-15 the verses on which the chanters perform the vara vantiya saman PB XIII 9 4

[2] RV VIII 2 13 15 all in agreement with the Br XXIII 7

8 The samapragatha is "Nought else"[1]

[1] RV VIII 1 1 2

9 The niskevalya sastra is the hymns) "Come hither to us, O Indra", "The greatnesses of this great one", and the three verses "With the bay steeds to our"[1]

[1] RV I 130 II 15 VIII 93 31 33 = Br XXIII 7

10 The (first verse of the) introductory (triplet) of the vaisvadeva(sastra is) "Unto that God Savitr"[1]

[1] See above V 9 7

11 Separating this verse after sixteen syllables, he makes the pranava with eighteen syllables, and makes pause with fifteen and with fifteen (the pranava)

The manner of rec tation is not wholly clear Cf infra X 13 2

12 The two last (verses of the triplet are) "For of this Savitr the glorious"

¹ RV V 82 2 3 cf above X 3 12

13 The corresponding triplet is that of the third day

Cf X 4 13

14 The (points of) difference at the vaisvadeva(sastra further are that the hymn addressed to Savitr is) 'Upwards that God Savitr", (the hymn addressed to Heaven and Earth) "Which of the two is the first",[2] (the hymn to the Rbhus "Why hath the best",[3] (the hymn to the All Gods) "This in this manner ,[4] leaving over its last two (verses) he recites (the hymn) "They who with the sacrifice ',[5] and thereupon recites the two verses which he has left over (of the preceding hymn)

¹ RV II 38

² RV I 185

³ RV I 161

⁴ RV X 61

⁵ RV X 62 All agrees with the Br XXIII 8 The last two are nabhaned stha cf AB V 14

15 (The points of difference) in the agnimaruta sastra are (that the hymn to Vaisvanara is) "The dark day and the bright day ',[1] (the hymn to the Maruts) 'The devoted Maruts"[2] (the hymn to Jatavedas) "This praise [3]

RV VI 9

² RV V 55

³ RV I 94 All agrees w th the Br XXIII 8

16 At a twelve day sacrifice with settled metres he omits, from the rite of the middle three day period, the last triplets of the niskevalya and the marutvatiya sastras[2]

i e of the 4th 5th, 6th days

² Comm *yat launapakse eva gayatra madhyandinam yaryate tasyat pral rtivat traistubham madhyandinasavanam iti*

17 At the end of the vaisvadeva sastras (of these days) he applies the three verses 'May the Asvins grant us hail

RV X 51 11 13 These verses must at these three days be inserted before the pa cajanija (X 5 23 X 6 18 and X 8 14 as compared with X 2 8)

18 The hymn to the Rbhus of the fourth (in the same sastra) day is "Stretched is the work ''

¹ RV I 110, instead of IX 33, cf above X 5 23

19. The three verses "May the swift ones go forward"[1] are added at the end of the hymn to the Maruts [2]

¹ RV III 26 4-6

² After the hymn VII 56 of X 5 24 This is in the Br XXII 9

20. The hymn "The good one who grants wonderful gifts"[1] is the hymn to Jatavedas [2]

¹ RV X 122 ² Instead of RV. II 4, cf above X 5 24

21 For a six day-period with invisible (first) prstha lauds,[1] for such a period at which the rathantara and brhat (alternately) are the (first) prstha lauds,[2] for such a period with prstha lauds that are to be marked ?),[3] for such a period of which the (first) prstha-lauds are to be mixed (?),[4] for such a period with the tanus as (first) prstha lauds[5], and for such a period at which the stomas rise with the metres,[6] (he should take) the stotra- and antistrophe-triplets and the samapragathas in accordance with the (rite of the) chanters

¹ The sadaha, at which are the verses of the usual (first) prstha lauds (rathantara brhat, vairūpa etc) other samans are applied This sacrifice is described in the Ksudra sūtra II 10, no 91 see the ed of Ārseyakalpa, p 185

² Described in Ksudra sūtra l c no 88

³ *upānkya* precise meaning uncertain, see Ksudra sūtra l c nos 93-96

⁴ *āparkya*, precise meaning uncertain, see Ksudra sūtra l c nos 101, 102

⁵ Described Ksudra sūtra l c no 111 Another name of this sadaha is brahmasa naprstha, the name indicates its being this agrees with Aśv VIII 4 27

⁶ *chandorutstomasya* is nowhere else found

22. All the rest is similar to the sacrifice with settled metres[1]

¹ To the pratyaksa prstha sadaha

23 The same[1] prevails at the visvajit [2]

¹ As said in sūtra 21, 22

² If the visvajit is performed with invisible first prstha laud, or with rathantara and brhat etc

X 9

SEVENTH DAY OF THE TEN DAY PERIOD

1 The seventh day is of twentyfour-versed lauds, has the

brhat (saman) as (first) prstha (laud) and contains both the samans [1]

[1] The two principal of the prstha saman rathantara and brhat, the rathantara or kanva rathantara is the midday pavamana laud, the brhat is the first prstha stotra

2 The (hymn of the) ajya sastra is "Forwards for the pure radiance" [1]

[1] RV VII 4 = the Br XXVI 8

3 The prauga sastra consists of verses in tristubh

4 The triplets of the prauga sastra are (for Vayu) "Forward boldly", (for Indra and Vayu) "They by true thoughts", (for Mitra and Varuna) "Up the eye of you two", (for the Asvins) "Hither with a chariot rich in cows", (for Indra), "Hither to us", (for the All Gods) "Forward in the sacrifices", (for Sarasvati) "Forward with fostering current" [1]

[1] The verses (all agrees with Br XXVI 8) are RV VII 90 1-3 VII 90 5-7 VII 61 1-3, VII 72 1-3 VII 30 1-3 VII 43 1-3 VII 95 1-3 All are tristubh

5-8 The introductory and corresponding triplets of the first set of three days as also the brahmanaspatya pragathas, are applied on the chandoma days and on the svarasaman days and at the abhiplava six day period those of the first day of this set of three days (are applied) at the first chandoma day, of the second at the second, of the third at the third [1]

[1] All for the chandomas and svarasaman is in accordance with the Br XXVI 8 XXIV.5

9, 10 In the same manner they are taken for the set of three days for the first (half) of the abhiplava six day period and for the second (half)

11. In the same manner for the svarasaman days

12 The hymns for the marutvatiya sastra (are) "With what array" and "That ram"

[1] RV I 165 and I 52

13 The (hymns for the) niskevalya sastra are "Him praise thou", "Towards this ram"

RV VI 18 and I 51

14 He should not recite after the kanva rathantara the rg verse on which this chant is based [1]

[1] As was to be expected according to the rule laid down above VII

21 3 (at the chandoma days the first prstha is the brhat) This is discussed in the Br XXVI 9 The proper reason why the yoni of the kanva rathantara is not recited may be that this chant forms part of the madhyandina savana corresponding to the marutvatiya sastra of the hotr Cf PB XIV 3 15

15 At the vaisvadeva sastra of the chandoma days and the abhiplava six day period the introductory and corresponding triplets are the same as those which are applied at the first two days (of the prsthya six-day period)[1]

[1] On the first chandoma day are applied those of the first day of the ten day period (X 2), on the second those of the second day (X 3), on the third day those of the first day

16 The (points of) difference at the vaisvadeva sastra (are further that the triplet addressed to Savitr is) "That desirable gift of Savitr", (the hymn to Heaven and Earth) "Let the two come forth ', (the hymn to the Rbhus) "This to the divine"—all of them triplets—, (the hymn to the All Gods) the five verses "With straight leading", (the hymn) "Come hither with thy beauty", (and the three verses) "Dread, supporting the peoples"[1]

[1] The references (all = the Br XXVI 10) are RV III 62 10–12 II 41 19 21 I 20 1 3, I 90 1 5 X 172 I 3 7 9

17a The (points of) difference at the agnimaruta sastra (are that the hymn to Vaisvanara consists of the three verses) "May Agni Vaisvanara for our help ' (1), "May Agni Vaisvanara our ally, come unto this our offering by (our) praise by (our) invocation '(2), "May Vaisvanara engender the praise and sacrifice of the Angirasas, may he extend to them brightness (and) heaven"(3)

These three verses (of which the first was already given in full in our Sutra II 5 3) make one hymn in the AV V 35 In some readings Sankh differs from AV as well as from Asv VIII 11 4 The Br XXVI 10 has *vaisvanaro na utaya iti vaisvanariyam* How are we again to explain the fact that the Br presupposes the acquaintance of this sukta if not by accepting that the Sutra is older than the Brahmana But the same is the case with *vaisvanaro ajijanat* of AB V 17 13 which is given in full by Asv

17b (The hymn to the Maruts is) "Forward to you the tristubh", either fifteen or nine verses (the hymn to Jatavedas) "Singing we honour thee [2]

[1] RV VIII 7 1–15 or 1–9
[2] RV V 13

X.10

EIGHTH DAY OF THE TEN DAY PERIOD

1. The eighth day is of fortyfour-versed stomas, and has the rathantara saman (as first prstha stotra).

2. The (hymn of the) ajya śastra is. "Agni the God"[1]

[1] RV VII 3 As the Br XXVI 11.

3. The prauga-śastra is in tristubh metre.

4. The triplets of the prauga śastra are. (the Vāyu): the first and third (verses[1] of (the hymn). "Were not they" and the single (verse): "O Vayu, come to us"[1], (for Indra and Vayu): "So far as the power"[2], (for Mitra and Varuna): "To you two at the sun's rising"[3], (for the Aśvins). "From her sister"[4]; (for Indra). "This Soma"[5], (for the All-Gods): "Let the Brahmans"[6]: (for Sarasvatī) · "May this Sarasvatī for us rejoicing"[7]

[1] RV VII 91 1,3 and VII 92 1. This is an improvement on the Br. XXVI 11 where the triplet VII.91 1-3 is given, but here verse 2 is addressed to Indra-Vāyu

[2] RV VII 91 4 6.

[3] RV VII 65 1-3.

[4] RV VII 71 1-3

[5] RV.VII 29 1-3.

[6] RV VII 42 1-3.

[7] RV.VII 95 4-6 All are tristubhs

5 The Marutvatīya (is composed of the hymns). "Great is Indra, hero like", "These thee of many"; "Where is this hero"—this hymn everywhere without the last four verses—, "Even the great ones"; and "Him Heaven and Earth"[1]

[1] RV VI 19, VI 21, V 30 1-11, I.169, X 113 All as the Br 1 c —mostly tristubhs

6. The niskevalya (is composed of the hymns). "Thou art great, O Indra, to thee'; "Thou art great, O Indra, thou wh·"; "Many, not of old to him'; "This fame for thee'; "This prayer to thee"[1]

[1] RV.IV.17 I 63, VI 32, X 54, I 102=Br.XXVI 12, tristubhs, except the last.

7. The (points of) difference in the vaiśvadeva-śastra are (that the hymn to Savit herein) are the four verses: "The golden-handed for help"; (the hymn to Heaven and Earth) the triplet:

"The great sky"; (the hymn to the Ṛbhus) the triplet: "Youthful the parents"; (the hymns to the All Gods): "Of the Gods the great"; "These worlds"; and the three verses: "The All-Gods, increasing the holy order".[1]

[1] RV.I 22 5-8, I.22.13-15, I.20 4-6, VIII 83, X 157, VI 52.10-12 (=Br. XXVI 13).

8. The (points of) difference in the āgnimāruta-śastra (are that the hymn to Vaiśvānara comprises the three verses): "Agni Vaiśvānara has engendered this new prayer of ours, waxing great with might on earth" (1); "O Agni Vaiśvānara, purifying one, shine as a bull brilliantly; revered with sacrifices by the Jamadagnis" (2); "Vaiśvānara, keeping the fixed order" (3[1]; (the hymn to the Maruts): "What now, when as a dear one"[2]; (the hymn to Jātavedas): "The messenger of all knowledge".[2]

[1] The triplet is not in RV, but it is designated by its pratika in KB. as well as in AB. The third verse was already given in full, above III. 3 5.

[2] RV.I.38 and IV 8

X 11

NINTH DAY OF THE TEN-DAY-PERIOD

1. The ninth day is of fortyeight-versed stoma, and has the bṛhat (as first pṛṣṭha-laud).

2. The ājya-śastra (comprises the two hymns): "We have gone with great" and "Me the strong".[1]

[1] RV. VII 12 and III.1 (=Br.XXVI 14).

3. Or (only) the first mentioned one.[1]

[1] This was the opinion of Paiṅgya (KB l c.).

4. The praüga-śastra is in triṣṭubh metre.

5. The triplets of the praüga-śastra are: (for Vāyu) of (the hymn): "O Vāyu come to us" the first, third and last verse, (to Indra-Vāyu): the second and fourth verses (of the same hymn) and (the verse): "As coursers"; (for Mitra and Varuṇa): "Dwelling in the sky"; (for the Aśvins): "Hither with all boons"; (To Indra): "Indra the men"; (to the All-Gods): "Agni, erect"; (to Sarasvatī): "Forward with fostering".[1]

[1] The verses are (all in agreement with KB XXVI 15) VII 93 1 3 5 VII 92 2,4 and VII 90 7 VII 64 1-3 VII 70 1-3 VII 27 1-3 VII 39 1-3 VII 95 1 3 All are tristubhs

6 The marutvatiya sastra (comprises the five hymns) "Three friendships", "Indra for the chariot", "Stand on the bay steeds", "Let him sing the chant", "To the glad one"

[1] RV V 29 V 31 III 35 I 173, I 101 (tristubh except the last which is partly jagati) All agrees with the Br XXVI 16

7 The niskevalya sastra (consists of the hymns) "May the true one come hither", "To him, the strong", "As the sky, O Indra", "That highest power" "I was", and "To the all-conquering" [1]

[1] RV IV 16 I 61 VI 20 I 103, X 48, II 21 (tristubh except the last two)=KB XXVI 16

8 The (points of) difference in the vaisvadeva-sastra are (that the hymn to Savitr consists of) the triplet "Towards thee, O God Savitr"[1], (that to Heaven and Earth) the triplet "Forwards to you Earth and Heaven"[2], (the hymn to the Rbhus) the single verse "May Indra for food" and the two (verses) "Give ye jewels"[3], (the hymn to the All-Gods) the five hymns beginning with "Agni is the purohita at the sastra" omitting of the hymn "The thirty-three Gods" the last but one verse[4], the single verse "Of you none is small"[5] the four verses "We choose the protection of the mountains"[6] or the hymn called 'Manu's riddle' beginning "One is brown"[7], and the triplet seen by Bharadvaja "Ye All-Gods come hither"[8]

[1] RV I 24 3-5
[2] RV IV 56 5 7
[3] RV VIII 93 34 and I 20 7 8
[4] RV VIII 27 31, without VIII 28 4
[5] RV VIII 30 1
[6] RV VIII 18 16-19
[7] RV VIII 29
[8] RV VI 52 7-9

9 The points of difference at the agnimaruta sastra (are that the hymn to Vaisvanara comprises the following verses) "Clinging to the sky the mighty Agni Vaisvanara shined, by his light he repells the darkness' (1), "He shaped himself into all, he, the controlling one, sends out the seasons lengthening the vigour of the sacrifice" (2) "Agni in distant domains' (3)', (the hymn to

the Maruts is): "O Maruts, in whose dwelling"[2]; (the hymn to Jātavedas): "Agni is the hotṛ, the purohita".[3]

[1] The last verse is already given above III.5 8 Regarding these verses and their relation to the Br. XXVI.17 there is the same puzzle.
[2] RV I.86.
[3] RV.III.11. All agrees with the Br.

10. At a (twelve-day-rite) with settled metres the chandoma days have at the morning and afternoon services the same rites as those of the first three-day-period (= the three chandoma days?).

11. But at the marutvatīya- and the niṣkevalya-śastras (which belong to the midday service) he omits the hymns in jagatī metres.

12. After the 'With-what-array' hymn[1], he inserts the hymn: "He who, a bull".[2]

[1] Cf. X 9 12 (marutvatīya of the first chandoma day).
[2] RV I.100 (triṣṭubh).

13. And after the 'Him-praise-thou' hymn[1] the fifteen verses: "He who, born".[2]

[1] Cf.V 9 12 (niṣkevalya of the first chandoma day).
[2] RV II 12 (triṣṭubh).

14 At a (ten-day-period) at which the rathantara and the bṛhat (alternately?) are the first pṛṣṭha-lauds,[1] all (the midday services of the chandoma days) contain the double hymn.[2]

[1] Cf. X 8.21.
[2] As well that corresponding with the bṛhat as that corresponding with the rathantara.

X.12

TENTH DAY OF THE TEN-DAY-PERIOD

1. The tenth day, at which no revealing is to be made,[1] is of twentyfour-versed stoma.

[1] Cf. note 1 on PB.IV.8.8 and note 1 on XV.7.4 (Engl transl.).

2. (Only) the agniṣṭoma-sāman is thirtythree-versed.[1]

[1] As the PB.XV 12 8 prescribes.

3. The me t l (stotra and śastra) is three-versed.[1]

[1] C PB IV 9 7.

4. On the verses on which the vâmadevya sāman is composed

the rathantara is chanted as first pṛṣṭha-(stotra).[1]

[1] PB.XV 10 5.

5. If there is disapprovement, another (should recite) the text.[1]

[1] Cf. note 1 on Engl. transl. of PB. XV.7.4.

6. Leaving out the anuṣṭubh metre (i.e. all the verses in this metre) he brings about, by transforming the other metres (i e the verses in metres other than the anuṣṭubh) one thousand and fifty verses,[1] at one pressing (day).[2]

[1] This day is an anuṣṭubha (Baudh XVI 6 252.10), therefore all the verses in this metre fall forth, but on the other side, the day is an stubha (*nānuṣṭubha āyatanam syāt* KB XXVII 2 and PB. XV 7. 1 2, and therefore all the other verses are by (umrechning turned into anuṣṭubhs, so that the day is, in a cryptic manner, an anuṣṭubh day.

[2] i e over the whole day beginning with the morning-litany (?) The Comm. gives at length (on p 63–79) the verses which are applied.

7. (In the morning litany there are thirtytwo gāyatrīs[1]

[1] They are according to the Comm. RV I.1 (9 verses), III 16 3-26 (4 verses, cf. above VI 4.1-9, I.30 20-22 (3 verses', IV.52 4-7 (4 verses, cf VI 5.1,2; I.3.1-3 (3 verses, cf VI 6 1,2), VIII 85 9 verses, cf. ib. end) (9+4+3+4+3+9=32).

8. Instead of the anuṣṭubhs (in the morning litany[1] he takes) the triplets: "Agni, the man"; "This glad"; "Come hither ye beautiful Aśvins"[2]

[1] Cf. above VI 4 2,3, VI.5 3,4 and VI 6 3,4.

[2] RV VII.1.1-3 (virāj), IV 52 1-3 (gāyatrī), VII.68 1-3 (virāj). *Cf.* KB. XXVII 1 *virājas tatrānubrūyāt.*

9. (And) twentyfour triṣṭubhs[1]

[1] According to the Comm the thrice repeated RV.X 30 12 (above VI. 3 3), IV 7 7-11 (5 verses), VII 12 (3 verses, cf above VI 4 4,5), VII. 77.1-6 6 verses), VII 80 1-3 (3 verses, cf above VI 5 5,6), V.76 1,2 (2 verses), VII 73 1,2 (2 verses, cf. above VI 6 5,6).

10. Equally (many) jagatīs.[1]

[1] According to the Comm.: I 140 1-7 (7 verses), V 11 1-6 (6 verses, see above VI 4 10,11), I 92.1-3 (see VI 5 11, 12), I.34 1-4, X.40 14-17 (cf. above VI 6.11,12).

11. Fifteen pragāthas[1]

[1] According to the Comm RV VII 16.1-6, III.16 1-6 (see above VI.4. 6-7, VII 81 1-6, I 48 15,16 (see above VI 5 7,8), VII.74.1-6, I 47.1-4 (see above VII 6 7,8).

12. Fifteen triplets in uṣṇih metre,[1]

[1] According to the Comm RV III.10 1-3, III 10 7-9, VIII 23 1-30, I 150 1-3 (see above VI.4 8,9), I 93 13-15 (see VI 6.9,10), VIII 28 1-3 (see above VI 6 9,10).

13. and the normal verses in pankti metre[1]

[1] See above VI 4 12,13, VI 5 13,14, VI 6 13,14

14. (In this manner) the morning litany comprises (in a cryptic manner) two hundred and fifteen anustubhs.[1]

[1] The Comm reckons the 22 gayatris and the 6 virajs (of X.12 7 and 9) to be equal to 30 anustubhs, the 24 tristubhs and 21 jagatis (of ib. 10)=69 anustubhs, the 15 brhatis (of ib 11)=17 anustubhs less four syllables, the 15 usnihs (of ib 12)=30 anustubhs+12 syllables, the 15 satobrhatis (of ib 11) and the 31 panktis (of ib. 11)+the 12 syllables of the usnihs=60 anustubhs, whilst the four redundant syllables of the brhatis are added to the group of brhatis

15 From the verses which are recited over the drops (of the omentum) he leaves out the third and fourth one[1] and replaces them by the two: "They hasten near"[2]

[1] From the hymn RV III 21 (cf above V.18).

[2] He leaves out the third and fourth one, because they are anustubhs (so the Comm) and he replaces them by the two RV IV 58 8 and 9 which are tristubhs But, however, not the third and fourth verse of RV III 21 are anustubhs, but the second and the third Āśv.VIII 12 5 has as we expect *stokasuktasya dvitiya trtiyayoh sthāne* etc We must admit either that the sutrakara has made a mistake, or that his recension of the RV was different.

16. The three verses: "Go to fetch the God Agni for your help" are replaced by the three: "May our prayers fetch the sharp rayed"[1]

[1] So the anustubh verses (V 25 1-3) of their citation of the acchavaka (see above VII 6 1) are replaced by RV. VIII 71 10-12 (brhatī verses) Āśv VIII 12 6 has the same

17. The verses: "Bring unto him, the thirtyone" are replaced by the three: "For the famous"[1]

[1] Instead of RV VI 42 (which are anustubh)—this refers to the rite described above VII 7 1—he uses RV VIII 32 4-6 (gayatri) See Āśv 1 c

X 13

1. The (hymn of the) ajya sastra is "O Agni, thee today as a

horse" [1]

[1] RV IV 10 (=the Br XXVII 2)

2 At the first (verse) of this (hymn) separating after five syllables making pause after two five syllabic (parts, he makes the pranava after two

[1] Cf above X 8 11

3 The prauga sastra is that of Madhucchandas [1]

[1] See VII 10 3ff

4 (He applies) the twentytwo gayatri (verses)

This seems to imply that the puroruc verses are omitted

5 The (three verses "The pavamana Soma being purified in the undecaying sieve" [1] may be inserted optionally by the grava stut [2]

[1] RV IX 107 22-24

[2] In his recitation as described above VII 15 3ff probably after the verses mentioned in VII 15 16

6 Instead of the verse "Arise ye, look down on the single verse "Arising with strength" (is used)

[1] Instead of the anustubh mentioned at VII 16 2 here the gayatri VIII 76 10 is used Asv VIII 12 7 has the same

7 The introductory verse of the marutvatiya sastra is the one which begins with the word *trikadruka* [1]

[1] RV II 22 1 (in agreement with the Br XXVII 2)

8 Of this verse, separating it after sixteen syllables, he makes the pranava with (after) the (second) set of sixteen syllables, makes the pause after the (third) set of sixteen syllables (and the pranava) after the last) set of sixteen syllables

9 The last two verses (of the introductory triplet are) "O thou high spirited"

RV VIII 68 2 3

10 Before the (usual) hymn, he recites, together with the 'swell the water' verse [1] the two pragathas "Aloud to Indra" [2] Thus is the marutvatiya sastra

Mentioned above VII 19 15

[1] See VII 19 14

[2] RV VIII 89 1-4 *sam anusati* without being separated by the 'call' (Comm) Sutra = Brahmana.

11 Having [1] recited the stotra strophe and the corresponding one of the vamadevya saman he recites immediately after the intercalary verse [2] the pragatha of the rathantara [3] and its stotra

and corresponding strophe[4]

[1] Now follows the niskevalya sastra of the hotr which runs parallel with the first prstha stotra, chanted on the vamadevya cf PB XV 10 5 the rathantara chanted on the verses of the vamadevya SV I 169=RV IV 31 1-3

[2] See above VII 20 5

[3] See above VII 20 6

[4] See above VII 20 3

12 (Then follow) the nine (verses) "O Friends, we would supplicate"[1]

[1] RV VIII 24 1-9 (usnih)

13 Then the two verses of two verse quarters "Bring ye under the yokes", and "One wears the thunderbolt"[1]

[1] RV VII 34 3 and VIII 29 4

14 And the hymn of Hiranyastupa[1]

[1] The same as usual RV I 32 cf above VII 20 8

15 Before the hymn of Hiranyastupa he connects in reciting the pragatha[1]

[1] The pragatha which follows after the intercalatory verse (VII 20 5 6)

16 This is the niskevalya sastra

17. The introductory and corresponding triplets for the vaisvadeva sastra are taken from the sixth day[1]

[1] See above X 8 10 13

18 The (further points of) difference in the vaisvadeva sastra are that before the 'May-to us come favourable' hymn[1] (is inserted) the 'Forwards may go-the bright Goddess' hymn[2]

[1] See above VIII 3 16

[2] RV VII 34 (cf above X 5 29) Verbally=the Br XXVII 2

19 He applies as offering verse (for the soma caru) instead of (the verse) "Stride thou widely, O Visnu" (the verse) "Be a friend to us"[1]

[1] The anustubh prescribed above VIII 4 3 is replaced by a jagati RV I 156 1 Asv has the same VIII 12 7

20 The stotra and corresponding triplets of the agnistoma saman are "Agni the men"[1]

[1] RV VII 11 6 On these three first verses the agn stoma is chanted by the chanters PB XV 12 1 *viratsu vamadevyam agnistomasama bhavati* KB XXVII 2 As no further remarks are made about the agnimaruta sastra, we must suppose that this is the only difference

21 The stotra[1] and corresponding antistrophe triplets are

[2] Probably this introduces the recitation of the hotṛ formulas.

28. During the recitation by the hotṛ of these formulas he (the adhvaryu) answers: "Yea (om) hotṛ", and "So (it is), O hotṛ"[1] (at each pause)

[1] AB V 25 2 and Āśv VIII 13 8 The first is uttered after five padas of the hotṛ formula, the second after the following five padas.

X.14

1. With: "O adhvaryu" the hotṛ (addresses him) at the ten-hotṛ formula, when he is going to speak (it)

2. "Prajāpati wished: 'May I be multiplied, may I propagate offspring. May all, whatever is here, conform with the Veda'.[1] He saw this sacrifice: the ten hotṛ formula, the agnihotra".[2]

[1] ? *vedam anuṣyāt*, might we correct *sarvam devamanuṣyādi yad idam kiñcaneti* ? Cf. sūtra 8

[2] This passage and all the similar introductory passages of the next chapters are found nowhere else Properly they are more a Brāhmaṇa than a formula.

3 Thus much having spoken, he now (continues) whisperingly:

4 "The offering-spoon is thought The sacrificial butter is intelligence.. The vedi is the word The sacrificial grass is the study (of the sacred texts) The fire is intention. The agnīdh is knowledge The hotṛ is lord of the word The maitrāvaruṇa is mind The sacrificial substance is the breath. The adhvaryu is the sāman" —this is the hotṛ formula [1]

[1] Agrees with MS and Kāṭh, not with TaittĀr or with AB V 25 3-12

5 Now the (formula of) seizing

6 "O lord of the word, O thou that art hṛdvidhe by name! The lord of the word hath drunk the Soma Bring thou power in to us".[1]

[1] Agrees with Kāṭh IX 8 111 1 (where *dhāt*, not *dhāḥ* In Śāṅkh we expect *opād asmāsu* etc. An allusion to the formula in KB XXVII 4 (r 132 14)

7. Thus much whisperingly.

8. "Thereby Prajāpati engendered the triad: Gods, men, asuras. They who have as hotṛ one who knows this, that hotṛ gets

offspring in children and cattle and those sacrificers who have as hotr one who knows this are propagated in offspring and cattle".[1]

[1] This again is more a Brahmana than a hotr formula

X 15

1. With: "O adhvaryu![1]" (he addresses the adhvaryu) at the four hotr formula, when he is going to speak (it)

2. "Him[1] two (of them), Gods and men, followed, but the asuras were turned away from him He wished: 'May a hero be born unto me, by whom I might overcome these asuras' He saw that four-hotr formula: the sacrifice, the rites of full- and new moon".

[1] Reading tim devya

3. Having said thus much, (he) now (continues) whisperingly

4. "The hotr is the earth, the adhvaryu is the sky, the agnidh is Tvastr, the maitravaruna Mitra[1]" this is the hotr formula

[1] Agrees with MS and Kath. (not TA).

5. Now the (formula of) seizing

6. "O lord of the word, through the word's most concentrated power mayest thou procure gains[1], bring unto the lord of the sacrifice the precious good: the Heaven[2] May the lord of the word drink the Soma He has engendered Indra for (obtaining) strength, svaha!"

[1] MS and Kath ayaksate seems preferable to ayacchate (yaksate TA) Cf ayaksate RV VIII 19 4

[2] I have followed the tradition of MS varsam asrat svar Kath varsam a srat karah the last word svar is given only in Kath.

7. This much whisperingly.

8. "Thereby Prajapati engendered Indra as a hero and therefrom he overcame those[1] Asuras. They who have as hotr one who knoweth this, that hotr gets as son a hero, and those sacrificers get heroes as sons That hotr overcomes his hateful adversary. Those sacrificers overcome their hateful adversaries, who have as hotr one who knows this".

[1] Read probably etan instead of enan

X 16

1 With the word "O adhvaryu!" he addresses the adhvaryu at the five hotr formula when he is going to speak (it)

2 "The deities did not yield to Indra the precedence (and) the preeminence He saw that five-hotr formula the sacrifice, the seasonal offerings"

3 Having said thus much (he) now (continues) whisperingly

4 "The hotr is Agni, the two adhvaryus are the Asvins, the agnidh is Rudra, the upavaktr is Brhaspati" This is the hotr formula[1]

[1] Agrees with Kath and MS Differs from TĀ

5 Now the (formula of) seizing

6 "O, lord of the word, thy flawless word, thy flawless offering spoon, do thou bring near the god gladdening hotr function"[1]

[1] Agrees nearly with TA III 4 2 (read *devāvrdham* and *etayasta*)

7 This much whisperingly

8 "Thereupon the deities yielded to Indra's precedence (and) preeminence"

9 "He who has as hotr one who knows this, to this hotr's preeminence his own people acquiece, their own people yield to these sacrificers' the preeminence, who have as hotr one who knows this"

X 17

1 With the word "O adhvaryu" (he addresses the adhvaryu) at the six hotr formula when he is going to speak it

2 "He (Indra) wished 'May I be an eater of food, a lord of the food He saw that six hotr formula the sacrifice the victual offering"

3 Having said thus much, (he) now (continues) whisperingly

4 "Thy eye is the sun Thy breath is the wind Thy body is the intermediate region, thy limbs the sacrifice, thy back the sky Thy bones are the earth"[1] This is the hotr formula

[1] This recension nowhere else precisely so comes nearest to TA III 4a

5 Now the (formula of) seizing

6 "May Soma drink of the Soma, may the bright drink of the bright Mixed[1] are for thee, O Indra, the soma (draught)s of Vatapi, who hears the call"[2]

[1] ? *srātāh* cooked ?

[2] *vātāper* An allusion to this passage is found in the Br XXVII 4 This graha with a variant is given by TS III 3 as belonging to the five hotr formula The beginning agrees with MS I 9 1 131 5

7 Thus much whisperingly

8 "Thereupon he become an eater of food, a lord of food Those who have a hotr who knows this, that hotr becomes an eater of food, a lord of food and those sacrificers, who have as hotr one who knows this, become eaters of food lords of food

X 18

1 With the word 'O adhvaryu' (he addresses the adhvaryu) at the seven hotr formula, when he is going to speak it

2 "Those Gods wished 'May we be all right in the worlds that are all right' They saw that seven hotr formula the sacrifice, the rite of Soma'

3 Thus much having said (he) now (continues) whisperingly

4 "The hotr is Mahahavis, the adhvaryu Satyahavis the agnidh Acittapajas the upavakti Acittamanas, the two abhigaras Anadhrsta and Apratidhrsta, the udgatr Ayasya This is the hotr formula

[1] Probably an elliptic dual for *abhigarāpagarau* see JB XXX 15 3

5 Now the (formula of) seizing

6 'O lord of the word, O thou vidhe by name, may we honour thy name Mayest thou honour our name May not the continuity of Gods, nor the continuity of men be cut off' Being invited along with sky and earth drink thou of the Soma, *svaha*[1]'

[1] So far the formula agrees with MS and Kath (no TS) The rest is found only here

7 Thus much whisperingly

8 "Thereupon it became all right for them 'Those Gods were all right in the worlds that were all right Even now they are all right in the (worlds) that are all right They who have a hotr

who knoweth this, for that hotr welfare becomes all right and for those sacrificers welfare becomes all right That hotr reaches the worlds of heaven and gains a firm support on earth Those sacrificers reach the world of heaven and gain a firm support on earth who have as hotr one who knows this"

X 19

1 He thereupon recites the (formulas called Prajapati's) forms [1]

[1] substantially in agreement with KB XXVII 5

2 (1) "O adhvaryu, they who have as hotr one who knoweth the food eating form of Prajapati, that hotr becomes an eater of food and those sacrificers become eaters of food".

(2) "O adhvaryu, they who have as hotr one who knoweth the lord of food form of Prajapati, that hotr becomes a lord of food and those sacrificers become lords of food"

(3) "O adhvaryu, they who have as hotr one who knoweth the fair form of Prajapati, that hotr gets the fair thing and those sacrificers get the fair things"

(4) "O adhvaryu, they who beautiful form of Prajapati the beautiful "

(5) "O adhvaryu, they who unresting form of Prajapati "

(6) "O adhvaryu, they who fearless form of Prajapati fearlessness gets "

(7) "O adhvaryu, they who unattained "

(8) "O adhvaryu, they who unattainable ."

(9) "O adhvaryu, they who unattacked "

(10) "O adhvaryu they who unattackable "

(11) "O adhvaryu, they who have as hotr one who knoweth the form of Prajapati that has no prius, no other one comes prior to that adhvaryu, no other ones come prior to those sacrificers".

(12) "O adhvaryu, they who have as their hotr one who knoweth the form of Prajapati who has no rival, that hotr has no rival, no rivals have those sacrificers who

have as hotr one who knows this".

X 20

1. Thereupon the householder[1] holds the householder's recitation.

[1] In case of a sattra.

2. "O adhvaryu, they who have as householder[1] a householder who knows the householder, that householder prospers, those sacrificers prosper. O adhvaryu, they who have as householder one who knows the God who has smitten away evil, that householder smites away evil, those sacrificers smite away evil, who have a householder who knoweth this".

[1] The Br. XXVII.5 contains the solution of this 'riddle' as well as of those 'riddles' which are contained in X 19.

X 21

1. The offering-verse[1] is: "Prajāpati no other than thou".[2]

[1] For the mental draught, so this continues the acts of X 13 26. The recitation of the hotr formulas etc. fall in the middle of the proceeding with the mānasa-graha, because these formulas are equivalent to the śastra, see PB IV 9 13, and Āp. XXI 10 6 f.

[2] See above X 13 23.

2, 3. Mentally he makes the vasat and the second vasat.

4. Mentally takes place the partaking (of the remains of the draught).

5. Mentally the touching of the breast.[1]

[1] Cf. above IV 11 6. The mantras are thought only.

6. They take hold of the (pillar) of udumbara, sitting before their dhisnyas.

7. Those who do not step beyond[1] touch it with palāśa-branches.

[1] Who are precisely meant? Cf. VI.12 13.

8, 9. The hotr should put his hands the highest, thinking: "May I be the highest".

10. Having covered up the doors of the sadas and the (easterly

directed) but, the adhvaryu drives near their voice[1] Silently they sit closing their eyes until the appearance of the stars

[1] Cf Ap XXI 12 6 7a with note 3 (Germ transl) The meaning is that at this moment until later they should not speak loudly

11 When the stars become visible, they release at the spot of the Mārjālīya, with the verse "This eye"[1] their eyes (and look) on the stars

[1] RV VII 66 16

12, 13 When all of them have joined in the chant of the coda of the sāman,[1] they move slowly forwards (creep) beneath the axle of the northern havirdhāna cart or to the north of the northern cart

[1] The *satrasyarddhi*, as is indicated by the Br XXVII 6 Usually this chant is applied at the mahāvrata (PB V 4 7) It is only the SB IV 6 9 11 where it is prescribed in a similar context as here (but perhaps forming part of the gavāmayana) Probably either the SB was acquainted with the KB, or the KB with the SB Both possibilities, after all, rest on the Br

14 Having muttered, (when they are) on the place of the axle, the verse "Ye both, O Indra and Parvata"[1], they sit down all before the havirdhāna shed and fix their thoughts on the wish they foster, each on his own wish[2]

[1] RV I 132 6 [2] Verbally agrees with the Br

15 Those who foster more than one wish, should mutter the vyāhṛtis *bhūḥ bhuvaḥ svaḥ*[1]

[1] Verbally agrees with the Br Cf SB I 6 23 24 *yady u anekakāmā syur anenaiva vācam utsrjeran bhūr bhuvaḥ svar iti*

16 They step out in a north eastern direction and call the voice to themselves with the formula "The voices, may the voice come, may the voice come near ! May the voice come unto me"[1]

[1] The formula only in the sūtras

17 Having pronounced whisperingly three times the beginning word(s) of the subrahmaṇyā (formula) they release their voice[1]

[1] KB XXVII 6 *subrahmaṇyāyai vācaṁ visrjante* which cannot mean (Keith) they release the speech of the subrahmaṇya, firstly because the subrahmaṇyā is a formula and secondly because our Sūtra (and Brāhmaṇa ?) never use the dative of stems in ī, ū, ā as genitive So it must be a lative 'They release the voice for (i e in order to utter)

the subrahmaṇya" Probably they must say: *subrahmaṇyo3m* As the ŚB. IV 6 9 25 has *pṛthag u kaike subrahmaṇyām āhvayante* and the JB III.306: *te subrahmaṇyayā vācam visṛjante*, the *eke* of SB may be either the Kaṭhakas or the Jaiminīyas It seems that day by day this formula must be uttered (Ṣaḍviṃś.-Br I 2 9).

18. Here the (description of the) twelve-day-periods is completed.[1]

[1] On the first and the last day cf. above X.1.5

19. Or the indication of the time (to finish the period prevails).[1]

[1] The Comm. connects this with the difference of X 13 26, where it is said that the mental laud takes place either before or after the patnī-saṃyājas.

XI 1

AHINAS AND SATTRAS
GENERAL REMARKS

1 The twelve day period (as explained in the preceding chapter) is the model for the ahinas and the sattras[1]

[1] Note sattrāhīna alpāctaram

2 The (points of) difference (are) expressly indicated in the (following) express statements

3 The ahinas are those sacrifices of Soma which comprise at least a two day sacrifice and at most a twelve day one

4 The sattras are from the twelve day period on

5 At the ahinas the introductory day falls forth and the (special) rites which prevail for the sattras

B t the sattras begin with the prayaniya of Ap XXII 14 1 and XXIII 13

XI 2

CATURVIMSA DAY

1 The day of twentyfour versed stotras, which has the brhat as (first) prstha stotra, and which contains both (the rathantara and the brhat) samans which is an agnistoma or an ukthya that day is called the caturvimsa (day)

All is in accordance with the Br XIX 8 The rule is that this day is an ukthya and with this agrees the reckoning of the Br that it comprises 360 stotra verses (PB IV 2 7) The rathantara forms part of the midday pavamana stotra see Ārseyakalpa I 1b

2 The (hymn of the) ajya sastra is "The hotr has been born[1]

[1] RV II 5 – the Br

3 The praüga sastra is that of Madhucchandas

[1] Cf VII 10 3 16 As the B

4 The 'with what array' (hymn) is the (hymn for the) marut

vatīya sastra.

In accordance with the Br XIX 9 Cf note on X 9 12 (RV I 65) The pratipad and anucara and rest, as usual see VII 19 8-14

5. The verse (of the 'with-what array' hymn) "Thou canst not be overthrown, O bounteous one ','[1] he takes as closing verse after having recited before (this verse) the next following verses,' where in this (hymn) the nivid is inserted.[2]

[1] So he recites RV I 165 1-8,10-15 and closes with verse 9, in accordance with the rule of VII 19 17 in accordance with the Br XIX 9

[2] This means and so everywhere must be done in this case

6 The 'that-who-the-highest'[1] hymn is (the hymn) for the niskevalya śastra

[1] RV X 120

7. For the second day (of the ten-day-period) are taken the hymns to Savitr and to Heaven and Earth[1] (for the vaisvadeva-sastra)

[1] See X 3 14

8. And the hymn to the All-Gods and the Maruts[1] (for the vaiśvadeva and the agnimaruta)

[1] See X 3 14,15

9, 10 From the sixth day the hymn to the Rbhus[1] (of the vaisvadeva-sastra), and from the third to Vaiśvanara

[1] See X 8 14

11 The hymn to Jatavedas (for the agnimaruta) is "Make ye grow Jatavedas"[1]

[1] RV II 2 All agrees with the Br XIX 9

12 (It may be) a (rite) at which the ukthas, as far as concerns the samans, are taken up into the (agnistoma-saman of the caturvimsa day)[1]

[1] According to the Brahmanas (KB and PB IV 2 8,11) the caturvimsa day may be an ukthya day (as such it has been treated above XI 2 1-11), but it may also be an agnistoma. The two views are now united by arranging the stotras in such a manner that the whole of the agnistoma comes, in number of stotra verses, to be equal to an ukthya, see Drahy VIII 1 10 16, Laty IV 6 10-16 where different arrangements are proposed One example may suffice the caturvimśa as ukthya comprises 360 stotra verses, as agnistoma it would comprise only 288 But now the ajya stotras are made to consist of 30 and the prstha-stotra of 36 verses, so that we get 24 (bahispavamana) + 120 (the four ajyas) + 24 (the madhyandina pavamana) + 144 (the four

prsthas) + 24 (the arbhava pavamana) + 24 (agnistoma) = 360 in all, this is called the antarukthya In this case the samans of the ukthya stotras are chanted along with the yajñayajñiya, see the next § and Āsv IX 6 6 (where this manner of proceeding is prescribed for the ekaha called gotamastoma)

13a (In this case) he recites immediately after the stotra-verse of the yajñayajñiya the stotra verses of the uktha stotras' and after the corresponding triplet of the yajñayajñiya the corresponding triplets of the ukthas

So after *yajñā yajñā vo agnayah* come the stotra verses of the three ukthas, see Ārseyakalpa App p 203 204, cf Āsv IX 6 8

13b Having recited "O Agni, drink with the jubilant Maruts, enjoy the Soma together with Indra and Varuna, with Indra and Brhaspati, with Indra and Visnu"[1] he closes the recitation (of the agnimaruta sastra)

[1] The mantra only in Āsv I c 2 The deities are those of the ukthas, see PB VIII 8 4 note 2 (Engl transl)

14 In case the ukthas, as far as concerns the soma draughts, are taken up into the caturvimsa day rite, he should take the same verse, after he has recited it (as formerly), as offering verse[1]

[1] This is not very clear It seems that in this case the prescript of sūtra 12 falls forth The word *grahāntarukthya* occurs Āsv IX 6 2 It is connected with the arrangement of the grahas *aindrāvaruṇādibhir grahaih*

XI 3

1 At an ekatrika[1] the sastra is arranged in triplets[2]

[1] Where the stotras are alternately one versed and three versed, cf XIV 42 7-14 It is uncertain whether it is the intention of the author to allow this mode of recitation also for the caturvimsa day

[2] The hymns are replaced by triplets (Āsv IX 5 15, as compared with IX 5 4)

2 Having recited in accordance with the laud, the stotra-verses or triplets, and in accordance with the stotra verses the corresponding triplet and the samapragathas, the hotrakas recite the last three triplets of the conclusion (paryasa)[1]

[1] See XII 2 3

3 Of the (hymns) into which the nivids are inserted, the hotr (recites only the last three verses)

4 All the rest is similar to the normal rites

XI 4

ABHIPLAVA SADAHA

1 The abhiplava six day period is a modification of the prsthya six-day period

[1] Described above X 2 8

2 The ajya sastras of the first three day period in the form with settled metres prevail for the first three days of the abhiplava period

3 The rathantara and the brhat are alternatively the (first) prstha (stotra)s

4 The first and the last days of this six day period are an agnistoma jyotistoma

5 Between these are four ukthya days

6 The second and fourth are go days

7 The third and fifth are ayus days[1]

[1] Sutras 4-7 as KB XXI 5

8 The (hymn) of the marutvatiya sastra (for the first abhiplava day is) "Indra for the chariot"[1]

[1] RV X 31

9 The (hymn) of the niskevalya sastra (is) "Come hither"[1]

[1] RV III 43

10, 11 The (hymn) of the vaisvadeva sastra (is) "How of the Gods"[1], the same hymn at the fifth day

[1] RV X 64

12 The hymn to the Maruts (in the agnimaruta sastra) is that of the one day soma rite[1]

[1] See above VIII 6 4

13 The (hymn) to Jatavedas (at the same sastra is) "The hotr goeth forwards"[1]

[1] RV I 144

14 The rest is similar to the first day[1] (of the prsthya six-

day-period)'

' All agrees with the Br XX 2

XI 5

1 Of the second day (the hymn) for the marutvatīya(-sastra is) "These oblations call thee"'

' RV VI 21

2 The (hymn) for the niskevalya sastra is "Thou art devoted to the pressed Soma"'

' RV VI 23

3 The hymn to Savitr (of the vaisvadeva-sastra) is that of the one day sacrifice'

' See VIII 3 9

4 The hymn to the Rbhus (of the same sastra) is "Stretched is the work"'

RV I 110

5 The same is applied at the fifth day

6 The (hymn for the) All Gods (of the same sastra is) "I call the Gods"'

' RV X 66

7 The hymn to Jatavedas of the agnimaruta-sastra is the same as that of the caturvimsa day'

' Cf XI 2 11

8 The rest is similar to the second day (of the prsthya six-day period)'

' All agrees with the Br XX 3

XI 6

1 Of the third day the prauga sastra is that of Visvamanas in usnih verses (as follows)

2 The triplets for the prauga are (to Vayu) "Come hither, O Indra and Vayu", (to Indra-Vayu) "May the thousand convey both of you hither", (to Mitra and Varuna) "Ye both the chiefs of all", (to the Asvins) "May your conveying chariot come", (to

Indra) "O friends, we would supplicate', (to the All Gods) "May the Goddess Aditi for us", (to Sarasvatī) "And Sarasvatī has become dear to us".[1]

[1] RV VIII 26 23–25, IV 46 3 5, VIII 25 1–3 VIII 26 4–6 VIII 24 1–3, VIII 25 10–12 VI 61 10 (two triplets among these are gayatri) In the Br XX 4 the triplets are not indicated

3. The (hymn for the marutvatiya sastra is). "Mount the two bay steeds"[1]

[1] RV III 35

4. The (hymn for the) niskevalya agrees with that of the one day soma rite[1]

[1] See VII 20 8

5 The (hymn to the Heaven and Earth of the vaisvadeva-sastra is the) triplet "In melted butter are Heaven and Earth envelopped"[1]

[1] RV VI 70 4–6

6 The same triplet at the sixth day

7 The hymns to the Rbhus and the All Gods (of the same sastra) are those of the one-day sacrifice[1]

[1] See VIII 3 14 and 16

8. The (hymn to the Maruts at the) agnimaruta-(sastra) is "Come hither, ye Rudras" (and the hymn to Jatavedas at the same sastra) "Thee, O Agni, the righteous".[2]

[1] RV V 57 [2] RV V 8 All agrees with KB XX 4

XI 7

1. Of the fourth day the (hymn of the) ajya (sastra) is "The hotr is born".[1]

[1] RV II 5

2 The prauga (sastra) is that of Medhatithi (with the following peculiarity)

3. The triplets addressed to Vayu and Indra-Vayu are those of the prauga of Grtsamada[1], but the verses seen by Medhatithi come first

[1] See X 3 4 So the triplets for Vayu are *tivrah somasa a gahi* I 23 1, *vayo ya te sahasrinah* II 41 1,2 for Indra Vayu *ubha deva divisprsa* I 23 2 3 *sukrasyadya* II 41 3 The reason of this transposition is no obvious The Br XXI 2 has only *maidhatithah praugah*

4. The (other) triplets are: (for Mitra-Varuna): "Mitra we call"; (for the Aśvins: "Awaken the two who at morning yoke"; (for Indra): "Let the bay steeds convey thee hither"; (for the All-Gods]: "Hither, O Agni, with all these Gods".[1]

[1] RV.I 23 4-6, I 22 1-3, I 16 1-3 I 14 1-3

5. The triplets addressed to Sarasvatī, which are used at the conjunct (form of sacrifice) during the last three-day-period (of the pṛsthya six-day-period), are applied at the last three abhiplava days.[1]

See X 5 5, X 6 7 and X 8.4.

6. The (hymn of the) marutvatīya-(śastra) is the same as at the one-day-sacrifice.[1]

[1] See VII.20 15.

7. The (hymn of the) niskevalya-(śastra) is: The terrible one is born".[1]

[1] RV VII 20.

8. The (hymns) to Savitr and Heaven and Earth of the vaiśvadeva-śastra are the same as at the second day (of the pṛsthya ṣaḍaha).

[1] See X 3 14

9. The (hymn) to the Ṛbhus (at the same śastra) is that of the third day.[1]

[1] See X 4 14 (RV. IV 36).

10. The (hymn) to the All-Gods (at the same śastra) is: "Agni, Indra".[1]

[1] RV. X 65

11. The (hymns) to Vaiśvānara of the first three days are applied at the last three days, at the (āgnimāruta-śastra).[1]

[1] So they are RV. III 3, VI 8, III.2

12. The āgnimāruta(-śastra further comprises as hymn to the Maruts): "Those who shine forth" (and as hymn to Jatavedas): "The guardian of men".[1]

[1] RV. I 85 and V.11. All agrees with the Br XXI 2.

XI.8

1. Of the fifth day the (hymn for the) ajya-(śastra) is: "O Agni, the mightiest",[1] of which, whenever this hymn is pre-

scribed, the last verse be left out[1]

[1] RV V 10

2 The prauga (sastra) is one 'to be collected '[1]

[1] Probably because all the trcas are from different rsis against maidhatitha, gartsamada madhucchandas atreya

3 The triplets are (for Vayu) ' Drink the foremost part ', "Of thee, O Vayu", "Thou for us, O God ", (for Indra and Vayu) "By hundred kinds of help ", (for Mitra and Varuna) "Sprinkle ye with ghrta ', (for the Asvins) "Convey to us, O Asvins, riches in cows", (for Indra) ' And then, O Indra come to us", (for the All Gods) "All ye Gods fostering truth '[1]

[1] The verses are IV 46 1 VIII 26 21 and VIII 26 22 (the trca for Vayu) IV 46 2 4 (Indra Vayu) III 62 16 18 (Maitravaruna, VIII 5 10 12 (Asvins) VIII 9 10-12 (Indra) VI 52 10 12 (Vaisvadeva) Further cf XI 7 5

4 The (hymn for the) marutvatiya (sastra) is ' Where is that hero" [1]

[1] RV X 30

5 The (hymn for the) niskevalya (sastra) is "Come, let us approach"[1]

[1] RV 1 33

6 The (hymns) to Savitr and to Heaven and Earth (of the vaisvadeva sastra) are the same as at the third day (of the prsthya sadaha)[1]

[1] See X 4 14

7 The (hymns of the) agnimaruta (are, to the Maruts) "Your spy hath called loudly'"[1], (to Jatavedas) "Wondrous is of the tender young one '[2]

[1] RV V 59

[2] RV X 115, further see XI 7 11

XI 9

1. Of the sixth (day the hymn for) the ajya (sastra) is "O friends, together the seemly '[1] everywhere the last verse of this hymn is omitted

[1] RV X 7

2. The praüga-(śastra) is one 'to be collected'.

3. The triplets are: (for Vayu): "Come, O beautiful Vāyu"; for Indra-Vayu: "With the resplendent chariot"; for Mitra-Varuna: "What today after sunrise", or: "Mitra and Varuna if at sunrise", (to the Aśvins): "Ye two dear to many"; (to Indra): "Come with thy bay steeds to our Soma", (to the All-Gods) the triplet seen by Bharadvaja: "Ye All-Gods come hither".[1]

[1] The triplets are I 2 1-3 IV 46 5-7, VIII.27.19-21 or VII 66.7-9, VIII 5 4 6 VIII 93.31-33, VI.52 7-9. the addition *bhāradvājam* is necessary because there is another triplet beginning in the same manner. For Sarasvati see above XI 7 5

4. The (hymn of the) marutvatīya-(śastra) is: "Great is Indra, hero-like".[1]

[1] RV VI 19

5. The (hymn of the) niṣkevalya-(śastra) is: "He who, born".[1]

[1] RV II.12

6. The (hymn) to Savitṛ (of the vaiśvadeva-śastra) is the same as that of the second day (of the pṛṣṭhya six day-period).[1]

[1] See X 3.14 (RV IV.53).

7. The (hymn) to the All Gods (of the same śastra) is: "These fires have awakened".[1]

[1] RV.X 35

8. The (hymn to the Maruts of the) āgnimaruta-śastra is: "Rich in showers", (and to Jatavedas): "Thou, Agni, with the days".[1]

[1] RV II 34 and II 1. For the hymn to Vaiśvanara see above XI 7 11.

9. The hymn to the All Gods at the sixth day of the second abhiplava period is: "O Indra, be strong".[1]

[1] RV X 100.

10. Of the (sixth day of the) third (abhiplava): "Dawn and night".[1]

[1] RV.X 36

11. Of the (third sixth day of the) fourth (abhiplava). "Agni, Indra".[1]

[1] RV X 65.

12. Or "Hail to us Indra and Agni".[1]

[1] RV VII 35

13. Or the first in the first section, the second in the second section.[1]

[1] In the first half of the year, before the viṣuvat day, respectively after

this day

14 At (the sixth day of the) fifth abhiplava "From the distance"[1]

[1] RV X 63 The Comm refers to XIII 19 20 (below)
NOTE ON SUTRAS 9-14 The Brahmana pert to this passage is the first part of XXI 5 *vaisvadevany anvyatyante* I doubt whether Keith's translation 'are expanded' renders the sense

XI 10

ABHIJIT

1 The abhijit is an agnistoma which contains all the stomas,[1] both the samans,[2] and has either the rathantara or the brhat[3] as (first) prstha (stotra)

[1] See note 1 on p 17 of the edition of Arseyakalpa
[2] The samans *par excellence*, rathantara and brhat (Br XXIV 1)
[3] The brhat not the rathantara according to the Kauthumas The Jaiminiyas prescribe the brhat

2 The ajya sastra consists of (the hymn) "Forwards to the God" and (the triplet) "What is carrying best"[1]

[1] RV III 13 and V 25 7-9

3. The prauga sastra is that of Madhucchandas and that of Grtsamada

4. First come the triplets of that of Madhucchandas afterwards that of Grtsamada[1]

[1] First those to each deity as given in VII 10, then as given in X 3 5 After each puroruc of VII 10 come the triplets of the two praugas See the Br XXIV 1

5 Or (only) the triplet addressed to the All Gods in the prauga of Grtsamada, must be inserted after the triplet to the All Gods (in the prauga of Madhucchandas)[1]

[1] This is the meaning, as appears from the Br and the Comm But how are the words *tristidevam gartsamadam* syntactically to be taken?

6 Or the (whole) morning service should be that of the one day-sacrifice of Soma[1]

[1] This is finally allowed by the Br XXIV 2

7 (At the midday service) he (inserts after the hymn of the) marutvatiya sastra of the one day rite (the hymn) "O Indra,

drink, for thy delight the Soma is pressed"[1]

RV VI 40 This insertion takes place after RV X 73 (see VII 9 25)

8 After the (hymn of the) niskevalya sastra (of the one day rite) (he inserts the hymn) "Which help is yours"

RV VI 25 inserted after RV I 32 (see above VII 20 8)

9 But in case (the abhijit) has the brhat as first prstha stotra these two hymns come first

[1] The two of sūtra 7 and 8

10 Or the two (the marutvatiya and niskevalya sastra) consist of one (hymn only, (viz the marutvatiya of the hymn beginning) "Drink the Soma towards which"[1] (and the niskevalya of the hymn beginning) "Him do thou praise"[2] of the first hymn he omits the last verse

RV VI 17 [2] RV VI 18

11 The third service follows the one day rite[1]

[1] All agrees with the Br XXIV 2

XI 11

SVARASĀMANS

1 The svarasaman days are seventeen versed

2 The rathantara is the (first) prstha stotra of the first, and the brhat of the second, the third has both the samans[1] but the rathantara as first prstha stotra

Not so the Kauthumas

3 According to Kausitaki they have the (samans called) 'svara'[2] as (first) prstha(stotra on each day)

See the Br XXIV 8 end

[2] On these samans see note 2 on page 21 of the edition of the Arseya kalpa and note 1 on the Engl transl of PB IV 5 1

4 In this case the rathantara and the brhat (are chanted) at the pavamana lauds

Agrees with the Br l c In this case the rathantara and brhat occupy the place of the svarasamans in the arbhava pavamana laud Cf Drahy VIII 2 20 or Laty IV 6 16 Probably the sūtra of Drahy-Laty was known to the author of the KB

5 According to Paingya they are agnistomas[1]

Agrees with the B XXIV 9 Cf PB IV 5 20

6 According to Kausitaki they are ukthyas[1]

[1] Agrees with the Br l c and cf PB IV 5 17

7 The (hymns for the) ajya (sastras) are (for the first day) "O God with sacrifices the mortal", (for the second day) "Great strength", (for the third) "O Agni, bring hither the most mighty",[1] everywhere with omission of the last verse

[1] RV V 17 V 16 V 10 the Br XXIV 5

8 The prauga sastras are those of the first three day set (of the prsthya six day period)[1]

[1] The madhuccbandasa (X 2) the gartsamada (X 3 4 5) the atreya (X 4 4 5) As the Br XXIV 5

9 The (hymn of the) marutvatiya-(sastra) is for the first svarasaman day "Where is that hero", for the second the "with what array" hymn, for the third "Let him sing the saman"[1]

[1] RV V 30 I 165 I 173 (-the Br) cf also above X 9 5

10, 11 After the (usual) sampragathas he recites the (following) pragathas which contain the word what (kat) in (the marutvatiya of) the first (svarasaman day) "what (kad) newest", (of the second) "What is not performed by him", (of the third) "These prayers thee" (Then follows) the yoni of the (brhat)[1]

[1] RV VIII 3 13 14 VIII 66 9 10 VIII 3 3 4

12 (The hymns for the niskevalya sastra are) at the first (svarasaman day) "What is thy most effectual" and without the last verse, (and) "May the bay steeds convey thy chariot hither", at the second (day) "The singers sing thee",[2] and "He hath drunk hence",[2] at the third (day) "Indra all have caused to grow", and "In thee have come together the songs"[3]

[1] RV V 35 VI 37 [2] RV I 10 VI 38 [3] RV I 11 VI 34

13 *In this manner if the svarasaman days have the rathantara and the brhat (as first prstha stotras)*

14 *(But) if the svarasamans are used* (for the first prstha stotras) the triplet "When thou wast born O unequalled one"[1] is the *stotra triplet* (for a l l t h e t h r e e d a y s)

Cf sutra 3

[1] RV VIII 89 5 7 on the first of which verses the chanters sing these samans cf note 1 on the Engl transl of PB IV 5 1 The triplet VIII 89 5-7 consists as is prescribed in the Br XXIV 5 of two anustubhs and one brhati

15. For the anurūpa triplet (are used) the two (verses). "What, O wonderful Indra, abundantly ',[1] and as third: "Which profits thou hast brought, O Indra' (so for the first svarasāman day).

[1] RV. V 39.1,2 (anuṣṭubhs) and VIII 97.1 (bṛhatī)

16. Or[1] (the stotra-triplet) for the second (svarasāman day) is (the tristich). "Be glad, thou hast drunk the Soma",[2] of which he takes the first as third verse.

[1] As against the rule in sūtra 14.
[2] RV. I.175 1-3, but now in the sequence I 175 3, 1, 2. This transposition is required because first must come two anuṣṭubhs and then one bṛhatī It is the triplet on which the chandogas perform the first pṛṣṭha of the second svarasāman day, see Ārṣeyakalpa II 3

17. For the anurūpa (triplet at the second svarasāman day) (are used) the two (verses): "Be glad for our welfare"; and as third: "We are in thee, O Indra".[1]

[1] RV I.176 1,2 (anuṣṭubhs), VIII 66 13 (bṛhatī).

18. Or[1] (the stotra-triplet) for the third (svarasāman day is the tristich). "Bring unto him, the thirsty one"[2], of which he takes the fourth as third.[3]

[1] See note 1 on sūtra 16.
[2] RV VI 42 1-3 This is the triplet in which the chandogas perform the first pṛṣṭha-stotra at the third svara-sāman day (Ārṣeyakalpa II 4).
[3] So he takes VI 42 1,2,4 again because the third verse, must be a bṛhatī

19. For the anurūpa (triplet at the third svarasāman day) (are used) the two verses: "Drink, O Indra, this Soma"; and as third: "Who knows him together with the Soma".[1]

[1] RV.I 84 4,5 (anuṣṭubhs) and VIII 33 7 (bṛhatī).

XI 12

1. Whenever the stotra-triplet has the bṛhatī (verses) at that (corresponding) place the bṛhatīs must be applied in the anurūpa triplet.

2. Having recited the intercalatory verse and the (pragāthas) containing the word 'who'', he recites at the first day the yoni of the rathantaras, at the second day that of the bṛhat, at the third day those of both.

middle three day period in the connected form (*samudha*)[1]

[1] The 4 5 6 days of the ten day period KB XXIV 9 *yāny uttarasya tryahasya trtiyasavanani tāni trtiyasavanāni sānucarāni*

13 But he leaves out the last hymn of the vaisvadeva sastra of each day[1] and the triplet[2], and replaces them by (the hymns) "Bring your soma draught, O ye eager ones" (first svarasaman day), "Him of old" (second day), "What vessel here"[3] (third day)[3]

[1] See X 8 14

[2] This refers to X 8 17

[3] RV I 122 V 44, I 121, all in agreement with the Br XXIV 9

14 Or at the first (day) by the hymn "Agni, Indra."[1]

[1] RV X 65 (agreeing with the Br l c)

15 And (in this case) the hymn to the Maruts is "Those who shine forth"[1]

[1] RV I 85, cf XI 7 12

16 The hymn "I call the Gods"[1] at the second day

RV X 66

17 The hymn "Dawn and night" at the third

[1] RV X 36 All agrees with the Br l c,

XI 13

VISUVAT DAY

1 The visuvat day is an agnistoma, of which each laud consists of twentyone verses, and which has either the brhat or the mahadivakirtyas as (first) prstha-(laud)

[1] The last is usual, but the brhat is also permitted see KB XXV 4 as compared with JB II 35 36 *tad dhaitad eke visuvato brhatisv eva brhat prstham kurvanti barhato visuvān barhato 'sāv ādityo brhatyām esa etad abhy ūhas tapati*

2 It must be brought to an end before sun set[1]

[1] This is implied also in the Br XXV 10

3 The morning-litany (takes place immediately) when the sun has risen[1]

[1] Against the usual praxis, cf VI 2 1ff and Vi XXI 15 17 The Br XXV 10 l eg agrees

4 Or as in the normal rite[1]

[1] VI 2 This is also allowed by Kausitaki (Br XXV 10) *yath yathum eva tam upakuryat*

5. The beginning verse of the morning litany (when it is begun) after sunrise is "Agni I deem father"[1]

[1] RV X 7 3 Agrees with the Br XXX 10

6 He should recite (at the morning litany) a hundred or a hundred and ten or a hundred and twenty (verses)

7. The apri hymn is the one seen by Vasistha[1]

[1] For the fore offerings of the animal sacrifice (the savaniya pasu) at this day the hymn RV VII 2 is used For the usual hymn cf V 16 5-7 The statement is in concord with the Br XXV 10

8 A (he goat) destined for Surya must be immolated in addition to the usual one of the pressing day[1]

[1] Agrees to the letter with the Br l c This is the usual practice at this day Cf Āp XXI 23 1 with the references in the Germ transl

9. For the victim to Surya the inviting verses are the three beginning "The bright face of the Gods has risen" and the three following ones are the offering verses[1]

[1] RV I 116 1-6 So verse 1 is the anuvakya for the vapa verse 4 its yajya, verse 2 and 5 are for the pasupurodasa and verse 3 and 6 for the victimal offering

10. (The rite of this victimal sacrifice is performed) whisperingly.[1]

[1] See the Br l c

11 The (hymn for the) ajya (sastra) is "Out of the ocean the wave"[1]

[1] RV IV 58 = the Br XXV 1

12. The prauga śastra is in tristubh metre (composed as follows)

13 From the middle chandoma day (are taken) three triplets the first two and the last.[1]

[1] So the triplets for Vayu, for Indra Vayu, and for Sarasvati are the same as those mentioned in X 10 4 (RV VII 91 1 3, VII 91 4-6 and VII 95 4-6)

14. Three are taken from the first chandoma day[1]

[1] That for Mitra and Varuna that for the Asvins and that for Indra (are the same as those mentioned in X 9 4 (RV VII 61 1-3, VII 72 1-2 and IV 13 2, see sūtra 15)

15. But the third verse is the one containing the word 'blaze'[1]

[1] RV IV 13 2

16. That for the All Gods is. "Let the holy word go forward from the abode"[1]

[1] RV VII 36 1-3 Sūtras 12-16 agree with the Br XXV 2 The differences are caused by the fact that each triplet must contain an allusion to Surya (Visuvat) All these triplets are tristubhs and 'seen' by Vasistha

17. Or the morning service (may be) that of the one-day-rite [1]

As is allowed also by the Br XXV 3

18 Its ajya(-sastra consists of the two hymns) "Forward to the God", and "For thou princely glory".[1]

RV III 13, VI 2 As the Br 1 c

19 And the prauga sastra is that of Madhucchandas [1]

See VII 10 3-16

20 The (hymns for the) marutvatiya-(sastra) are. "With what array", and "That ram", "Thou, the terrible, hast been born" [1]

[1] RV I 165, 1 59 X 73 = the Br XXV 3

21 The stotra triplet is "Leaning, as it were, on Surya" in case the brhat is not chanted on its own yoni [2]

[1] RV VIII 99 3,4

[2] The usual practice according to the Kauthumas, is that the brhat is chanted as a part of the arbhava laud, on verses other than to which it belongs In this case the first prstha laud, to which runs parallel the nisl evalya sastra, is performed in the divakirtya, but according to Drahy VIII 2 32 may also be chanted on the pragatha *srayante iva suryam* (SV I 267 = II 669-670)

22 The corresponding triplet is "If thou hadst a hundred skys" [1]

RV VIII 70 5 6 Sutra 21 22 = KB XXV 6 beg

23 Or (the stotra triplet is that of) the mahadivakirtya

24 The stotra triplet of the mahadivakirtya is "The bright face of the Gods" [1]

RV I 115 1-3 I do not find anywhere that the divakirtya is chanted on these verses

25, 26 The two next following verses and as third the verse "The sun has brightly her rays" are the corresponding triplet

[1] RV VIII 62 1 The Br has nothing to correspond

27. Or the pragathas to serve as stotra and corresponding-triplets are "Assuredly thou art great, O Sun" and "Upwards that beautiful" [1]

RV VIII 101 11 12 and VII 66 14 15 According to Drahy VIII 2 33 the mahadivakirtya may be performed on SV I 276 (= II 1138 9) = RV VIII 101 11 12 Nothing to correspond in the Br

28 Or the stotra-triplet is "May the radiant drink the great"[1] and the corresponding triplet is "The sun has loosened in the middle"[2]

[1] RV X 170 1-3 On the corresponding verses of the SV usually the mahādivākīrtya is chanted SV. Ar II 32 = SV II 803 805. See Ārṣeya kalpa II 5a

[2] RV. X 138 3-5

29. Or (the corresponding triplet is) "May we always, well disposed, see thee"[1]

[1] RV X 37 7 Sūtras 28,29 as the Br XXV 5

30. The sāma pragātha is "Assuredly thou art great, O sun"[1]

[1] RV. VIII 101 11,12 As the Br l c

31. Or: "Who ever slayeth, most active"[1]

[1] RV VI 46 3,4 As the Br XXV 6

32 (Then he recites) the yoni of the rathantara, in case the bṛhat is performed on its own yoni

KB XXV 5 end · *yady u vai bṛhat svayonau kuryur b hata ālanam sastvā rathantarasya yonim samsati* Precise meaning of ālāna ?

33 Of both (he recites the yonis of both rathantara and bṛhat), if it (the bṛhat) is performed on another verse than its yoni

Cf Br XXV 5 (middle) after the sāma pragātha *bṛhad rathantara yoni samsati*

34, 1. Likewise at the mahādivākīrtya, if the chanters apply them (rathantara and bṛhat) at the pavamāna laud[1]

[1] I take the last sentence of chapter 13 and the first of 14 together if the first pṛstha stotra is the divākīrtya and the rathantara and bṛhat are performed respectively on the midday and the ārbhava pavamāna (see Ārṣeyakalpa II 5a), the two yonis must be recited now

4 (In case the first pṛṣṭha is) on the divakīrtya the verse for entrance is, "Be favourable to us with thine eye"[1]

[1] RV X 37 10 (cf the Br XXV 5)

5 The hymn (for the niṣkevalya śastra) is "As the sky, O Indra"[1] in case the bṛhat is performed on its own yoni

RV VI 20 (Br XXV 6 beg)

6 (The hymn is) "He who alone is to be invoked"[1], (if the bṛhat) is performed on a verse other than its yoni.

RV VI 22 (Br XXV 6)

7 The same if the mahādivākīrtya is the first pṛṣṭha stotra

Br XXV 5

8 In case the rathantara and bṛhat are not applied, (the hymn is) "Praise him"[1]

[1] RV VI 18 KB XXV 6 *anubhayasāmānam cet kuryuḥ*

9 The second hymn is (for all cases) "Unto that ram"[1]

[1] RV I 51 (KB XXV 6)

10 Having recited either of the 'the season the mother' hymn[1] or of the hymn seen by Sarvahari[2] nine verses (he inserts) the nivid[2]

[1] RV II 13 This hymn is not mentioned in the Br, but the next following is mentioned (XXV 7)

[2] RV X 96 The designation sarvahari also in the Br After the nivid come the four remaining verses of the sarvahari hymn (Br l c)

11. (Then he recites the hymn) "May the true one come hither"[1]

[1] RV IV 16

12 Thereupon the hymn "To the all conquering", omitting its last (verse)[1]

[1] RV II 21 1 5 (for the last verse see sūtra 15)

13 Having uttered the call he performs the 'difficult ascent'[1]

[1] As described in sūtra 14

14 (He recites the verse beginning) "The swan who dwells in the pure"[1] by quarter verses, then by half verses, then by three quarter verses, then without breathing in, then by three quarter verses, then by half verses, then by quarter-verses

[1] RV IV 40 5 Thus after first having ascended to heaven in having entered it, he redescends on earth All = the Br XXV 7 g-/wards

15 Then he adjoins in his recitation the last verse[1]

[1] Of the hymn in which the ascent is inserted II 21 6

16 Then he recites the hymn "This for the full".[1]

[1] RV I 56

17 (The hymn) "The bird anointed"

[1] RV X 177

18 (And the concluding verse) "To wide space lead us"[1]

[1] RV VI 47 8

19 Thus (is the rite) according to Paingya

20 Now the rite according to Kausitaki

KB XXV 8

21 It is similar (to that of Paingya) up to the verse of entrance of the sastra

22 (He recites the whole) 'the season the mother' (hymn)[1] in case the rathantara and the brhat are not applied

[1] RV II 13

23 Eleven (verses) of it, in case the (brhat) is applied on its own yoni

24 Otherwise nine (verses)

25 Then the fifteen verses "O Indra, come hither with thy bay steeds",[1] leaving aside the hymn seen by Savya[2]

[1] RV X 34 1-15

[2] The hymn I 51 (cf XI 14 9)

26 Having recited eleven verses of the (hymn seen by) Baru[1] (he inserts) the nivid

[1] RV X 96 Here the hymn is called that of Baru whilst above XI 14 10 it was designated as that of Sarvahar Precisely so the Br XXV 8 *baror ekādaśa sarvahareī vā* Why this alternation if they are the same? They are the same according to the Sarvanukramani

27 The hymn of Savya is replaced by (the one beginning) "Thou wert alone'

RV VI 31

28 The (hymn of) Tarksya[1] is inserted before the 'bird' (hymn)[2]

[1] RV X 178 [2] Cf XI 14 17

29 The niskevalya (sastra) (consists) of one hundred and one verses[1]

[1] In both the rites that of Paingya and that of Kausitaki

30 The hymn to Savitr of the vaisvadeva sastra is taken from the first (day of the prsthya six day period)[1]

[1] Cf X 2 7 (RV I 81)

31 That to the sky and earth is taken from the second day (of that period)[1]

[1] Cf X 3 14 (RV I 160)

32 That to the Rbhus (of the same sastra) and that to the Maruts[2] (of the agnimaruta sastra) from the sixth day (of that period)

[1] Cf X 8 14 (RV I 161)
[2] Cf X 8 15 RV V 55) Why is this hymn mentioned at this place instead of later (sutra 31)?

33 The hymn to the All Gods (in the vaisvadeva sastra) is "The Gods I call 'hail'

RV X 66

34 The hymn to Vaisvanara (in the agnimaruta sastra) is taken from the third (day of the prsthya six day-period)[1]

[1] See X 4 15 (RV III 2)

35 The stotra triplet and the anucara triplet for the agnistoma saman are "The crest of the sky, the messenger of the earth", and 'Agni is the crest of the sky'"[2]

RV VI 7 1-3
[2] RV I 59 2 4 On the verses of the saman which correspond to these the agnistoma saman is performed IB IX 6 18

36 The hymn to Jatavedas (of the agnimaruta sastra) is "To him who sits on the vedi'

[1] RV I 140

37 Then come the three svarasaman days, but in reversed order

[1] See XI 11 12

XI 15

VISVAJIT

1 The visvajit is an agnistoma containing all the stomas, and all the prsthas, or it has the brhat as (first) prstha (stotra)

[1] This is the rule (KB XXV 14 beg) cf Arseyakalpa II 6 That it may be also brhat prstha is mentioned in Drahy VIII 3 15 Laty IV 7 3

2 The (hymn of the) ajya (sastra) is "Agni the men"

RV VII 1 as the KB XXV 11

3 If the brhat is taken for its (first)prstha-(laud), the hymn "For thou princely glory

[1] RV VI 2 (not in the Br)

4 The prauga sastra is that of Madhucchandas[1]

[1] See VII.10 3-16.

5 The midday-service is that of the twentyfour-stoma day[1] (with the following restrictions):

[1] See XI 2 4-6.

6. After having recited (at the niskevalya) in case the rite comprises all the pṛsthas, the stotra triplet and the corresponding triplet of the vairaja[1], and the pragatha[2] and the yoni of the rathantara and of the bṛhat.

[1] See X.5 9. [2] Cf. VII 20 6 ?

7. From the anucara-triplet on[1] the afternoon service is that of the sixth day (of the pṛsthya six-day-period)

[1] See X 8.13ff. as compared with X 4.13, *abhivāṇ anucarah* KB XXV. 11 end.

8. For a (viśvajit), which forms part of a sattra and which has the bṛhat in the first pṛstha-stotra the vaiśvadeva-(śastra) is the hymn. "How of the Gods".[1]

[1] RV.X 64.

9. For a viśvajit performed as a one day-rite this hymn is the 'may-to-us-come favourable' one.[1]

[1] RV I 89

10. At a viśvajit where all the pṛstha samans are performed the hotr recites before the hymn to the Maruts (in the agnimaruta-śastra) the evayamarut hymn.[1]

[1] RV.V 87. Agrees with KB XXV.13.

11–13 Reciting it either jagatī by jagatī[1] without nyuṅkha or pankti by pankti with nyūnkha, or (pankti by pankti) without nyūnkha[2]

[1] By verse quarters

[2] KB XXV 13. For nyūnkha cf. X 5 9–17.

14. The stotra- and the corresponding-triplets of the agniṣtoma-saman are: "Thou, O Agni, at the sacrifices"[1]

[1] RV.VI.16 1-3,4 6 The first three are the verses on which the Kauthumas chant the agniṣtoma-saman (Ārseyakalpa II.6).

XIII

SASTRAS OF THE HOTRAKAS

1, 2 The rite for the hotrakas at the morning services (on those days of which the rite of the hotr has now been treated, is as follows)

3 The stotra (triplets) for the maitravaruna (at the ten day rite are the following): "Hither, O Mitra and Varuna to our" (first day), "Mitra we call" (second day), "Mitra I call" (third day), "Here for you both, O Mitra and Varuna" (fourth day), "For wide extending is now" (fifth day), "Towards ye, the sun having risen" (sixth day), "Chant ye unto Mitra" (seventh day), "That now, the sun having risen" (eighth day) "Let the praise of Mitra and Varuna" (ninth day), "Do ye two aid us" (tenth day)

[1] The verses are III 62 16–18 I 23 4 6, I 2 7–9, II 41 4–6, V 70 1–3 VII 66 7 9, V 68 1–3 VII 66 4 6, VII 66 1–3, V 68 3–5 The first six (for the first six days) are identical in Āsv, about the last four I am not certain The rite of Sankh stands nearer to that of the Jaiminiyas than to that of the Kauthumas the ajyas of the eighth, ninth and tenth days agree with the Jaiminiyas as appears from the sequence of the verses in the Jaiminiya Samhita and from the Jaiminiya Brahmana

4 For the brahmanacchamsin (the stotra triplets at the ten day rite are) "Come hither, we have pressed" (first day), "Indra the chanters" (second day) "For together with Indra thou art seen" (third day), "Indra with the bones of Dadhyañc" (fourth day), "Rising with might" (fifth day), "Destroy all" (sixth day), "The sovereign of the peoples" (seventh day), "This Indra we incite" (eighth day), "Great is Indra, who by his might" (ninth day) "They yoke the tawny one" (tenth day)[1]

[1] The verses are VIII 17 1–3 I 7 1 3 I 6 7–9 I 84 13–15 VIII 76 10 12 VIII 45 40–42 VIII 16 1 3 VIII 93 7 9 VIII 6 1–3 I 6 1 3 The first six are identical in Āsv, about the last four I am not certain Here also Sankh is more nearly related to the Jaiminiyas than to the Kauthumas as the ajya of the tenth day agrees with that of the Jaiminiyas, not with that of the Kauthumas As to that of the

seventh day (*prasamrājam*) the Kauthumas and Jaiminiyas agree, and here Sankh seems to stand alone On the triplet of the third day cf note on PB XII 2 6; may we infer from this that the Uttarārcika was known to Āsv, but not to Sankh

5 For the acchavaka (the stotra triplets at the ten day-rite are "Indra and Agni, come to the pressed Soma" (first day, "O Indra, on Agni, a loud praise" (second day), "For both of you, from this prayer" (third day, "These two I call for, whose" (fourth day), "You both, O Indra and Agni, these" fifth day); "For ye both are the priests of the sacrifice sixth day), "For ye both, from this prayer" (seventh day) "These two I call for, whose" (eighth day), "On Indra, on Agni, a loud praise" (ninth day), "Praise him" or "Them they ever praise" (tenth day).[1]

[1] The verses are III 12 1-3 VII 94 4 6 VI 94 1-3 VI 60 4 6 VI 60 7-9 VIII 38 1-3, VII 94 1-3 VI 60 4 6 VII 94 4 6 VI 60 10 12 (or VII 94 5-7) Sankh differs from the Kauthumas (and Āsv) and the Jaiminiyas in transposing the ajyas of the third and fourth days Sankh differs in the seventh and eighth days from the Kauthumas and Jaiminiyas, agrees in the ninth day with the Jaiminiyas not with the Kauthumas, whilst on the tenth day he agrees with the Jaiminiyas (not with the Kauthumas) in prescribing *tam hi* at the first place
Cf KB XXV 15

XII 2

1. At series of days, from the two day period on, the corresponding triplets are the stotra-triplets of the next day, even if they have the same stotra triplet[1]

[1] KB XXVIII 10 *stotriyān chastrā sahstotriyān anurūpān kurvanti* and Āsv VII 2 6 *yasmin chvah (stuviran) so nurūpah*

2 Or (they should take the stotra triplet) (which is applied) on a subsequent day (with different stotra triplet)

Or they should take as anurūpa any other triplet for a farther removed day? Cf Āsv 1 c 7 *ekastotriyesu ahahsu yo 'nyo 'nantarah sa 'nurupah*

3 The regular triplets which come at the end of the recita

tions (of the hotrakas) are called 'concluding parts' (*paryasa*)[1]

[1] Cf XI 3 2

4 The one for the maitravaruna is . "Forwards ye, the sun having risen"[1]

[1] RV VII 66 7-9

5, 6 Or the triplet "By the high power, ye two that art not to be injured",[1] in case it (the triplet mentioned in sutra 4) has already been applied as stotra triplet or (is applied) as stotra-triplet of the next day

[1] RV VII 66 17-19

7 The one for the brahmanacchamsin is "Thou risest towards"[1]

[1] RV VIII 93 1-3 (cf supra VII 12 4)

8 The one for the acchavaka is "Indra and Agni, come hither with help"[1]

[1] RV VII 94 7 9

9 Between the corresponding triplet (*anurupa*) and the concluding part is the place for the insertion[1]

[1] The meaning probably is that here is the place to insert the verses for the atisamsana of the following

10 With one or two verses they exceed, in reciting, the stoma (they 'over recite the stoma')[1]

[1] The over reciting is recommended in KB XXVIII 10 *na sa stomo devan gacchati yo natisasyate* The specification (cf Lev VII 12 4 *ekaya dvabhyam va* and Vait XXXV 2) seems to be based on GB II 6 5 (*ekaya dvabhyam va stomam atisamset*) or AB VI 8 7 (*ekam dve na stomam atisamset* which words are perhaps not rightly handed down)

11 With more at a nine versed (stoma)

12 And at a visvajit which contains all the prstha (stotras)

13 With one at the tenth day

The purport and reason of these three sutras is not clear

14 The isolated (verses) are "Ye both possess able", "May they come to our barhis", "Whom guard the wise", "How shall we accomplish", "May Varuna guide us by right guidance", "May we not, O ye of wonderful power", "May Mitra lead us over distress", "The mighty help of ye, the mighty ones", "Of the Soma, O Mitra and Varuna", "May they be ever our companions", "He who as your messenger, O Mitra and Varuna", "The mighty help of the three"[1]

sentence, see b low sūtra 27)

25 (They recite) (stomas returning on the returning stomas.'

' The meaning is not clear. The Comm. cites KB XXIV.1 *tasmāt sa caturāvṛttirgrudayo bhavati*, with which cf PB XVI 4.13 and Ārṣeya-kalpa II 6 and *caturāvṛta stomās triḥ praṇayāḥ*

26 Of the (viśvajit) when performed as a one-day-sacrifice (they recite) the stomas right-on (even if the stomas are returning).

27. They close this (recitation of the ājya-stotras) with the concluding parts '

' KB XXV 15 and cf above.

XII 3

1 The (points of) difference at the midday-(lauds) (and the corresponding śastras of the twelve day-rite are the following):

2 The last hymn(s) of both the services (midday and third service) are (here) designated as 'concluding parts' '

' In the midday and afternoon service the hotrakas recite at each sastra two hymns, the la t of these is regarded as 'concluding part'

3 The śastras of the hotrakas at the) midday-services comprise two hymns

4 The uktha- sastra)s (comprise) three hymns

5 The (verse destined for the entrance (of the śastra proper) for the maitrāvaruna is everywhere' "Drive away".²

' At each of the ten days, just as the maitravaruna everywhere has the same stotriya (va ad vya)

² RV X 131 1=KB XXIX 4

6 At the second day (the two hymns for the maitrāvaruna are) · "I will praise the great Indra" and "What of us Indra". '

' RV III 49 and IV 23 KB XXIX 3 *viśvāmitrasya ca vāmadevasya maitrāvaruṇaḥ śamsati* (Keith's note is beside the truth)

7 At the third day (the two hymns are): "Of thee, the warrior ' and "How the great one" '

' RV III 46, IV 23 seem to agree equally with KB XXIX 3 (Viśvāmitra and Vamadeva

8 The two triplets' are · "Bring ye unto the great of great prosperity ' and . "We worship Indra ' ²

' Cf below sūtra 15

[2] RV VII 31 10-12 (virāj) and X 23 1-3 (verses to Vimada) These are the embellishments (śilpa) KB XXIX 5

9 At the fourth day (the two hymns are) "Immediately after being born", and "Hither to us from afar from near"[1]

[1] RV III 48 and IV 20 (vis. and vāma.)

10 The two triplets are "Bring ye the laud unto him" and "Thou, Indra both"[1]

[1] RV VIII 69 1-3 (pankti) and X 134 1-3 (mahāpankti) KB XXIX 5

11 At the fifth day (the two hymns are) "Being still in the womb", "Which good praise"[1]

[1] RV IV 27 and IV 24 (both by Vāmadeva)

12 The triplet is "To Indra the sky"[1]

[1] RV I 131 1 3 (aticchandas, KB XXIX 5)

13 At the sixth day (the two hymns are) "To us come, praised, with thy gains and help", "The true one may come hither"[1]

[1] RV IV 29 IV 16 (both by Vāmadeva)

14 This (last) is the ahīna hymn[1]

[1] KB XXIX 4 *atho ahīnasūktāny ... [illegible] ... upayuñjānā yanti tāny evaitaiḥ ... pragāthair aharahaḥ ... samsyanto yanti* the meaning can hardly be ... [illegible] ... the Ahīnas (by name)' (Keith), cf AB VI 18 5 VI 21 5

15 The triplets on the middle three day-period are called the embellishments (*śilpa*)[1]

[1] KB XXIX 5 *athaitāni śilpāni madhyame tryahe [illegible] trcāni bhavanti*

16 All besides the sūktas and corresponding triplets and the (śilpa triplets) may be recognised (in the following) indication

17 The śastra of the first two days (taken together) prevails for all (the three hotrakas) at the first chandoma day

KB XXIX 6 [illegible] ... *chandomeṣu* ... [illegible]

18 That of the third and fifth at the middle (chandoma)

19 That of the fourth and sixth at the last (chandoma)

20. "Thou art great, O Indra, to thee"[1] (is the ahīna sūkta for the maitrāvaruṇa) in case the hotar should recite the ahīna hymn[2]

[1] RV IV 17.

[2] This is the case according to the Comm at the sixth day, the viṣuvat and the mahāvrata KB XXIX 8?

21 The twenty-one verses "What the Fathers, O Indra, at

thee" (are inserted) at the (three) chandoma days before the concluding part

¹ RV VII 18 1 21

22 The laud pragatha and the corresponding one on the tenth day are for him (for the maitravaruna) "Do ye not praise anything different"¹ and "Let us not fear, let us not be troubled"

¹ RV VIII 1 1 2 VIII 4 7 8 On SV II 710 711 = RV VIII 1 1-2 the chanters perform the second (maitravaruna s) prstha stotra PB XV 10 2 10 Cf KB XXIX 5

23 And his two footed (verse) is "Bring ye the horses for him under the yokes"¹ ²

¹ KB l c ² RV VII 34 4

XII 4

1 For the brahmanacchamsin (at each day) is the pragatha containing the word 'what' "What newest",¹ to be inserted instead of that of the one day rite immediately after the corresponding triplet ²

¹ RV VIII 3 13 14

² Instead of the one prescribed VII 23 5 *athaitān kadvatah pragāthān aharahah samsati* (KB XXIX 4)

2 And the (verse) destined for the entrance (of the sastra) is "By the holy word these

¹ RV III 35 4 KB XXIX

3 The concluding part is everywhere "Prayers have risen"¹

RV VII 23 = KB XXIX 6

4 At the third day the stotra triplet and the corresponding triplet are "We with the Soma thee", and "Who now, knows"¹

¹ RV VIII 33 1 2 and 7 8 The first pragatha is the one on which the second prstha is performed by the chanters (SV II 214 215), see PB XII 4 3 19

5, 6 The same at the first two chandoma days, but in reversed order at the middle

7 Or the stotra and corresponding pragathas (at the middle chandoma day) are "When, Indra, east, west, north"¹

RV VIII 4 1² This agrees with the ritual of the chanters (PB XIV 10 3) and cf Vait 42 3 But *kimreda* is also allowed PB l c

[2] RV VIII 99 3 4 and VIII 61 5 6 on SV II 669,670 (=RV VIII 99 3 4) the chanters perform the third pṛṣṭha stotra (PB XV 4 1,5)

20 Instead of the abhīvarta hymn (is applied) "Thou art great, O Indra, thou who"[1]

[1] RV I 63

21 At the chandoma days (the hymn) "Praise Indra"[1] is inserted before the concluding part

[1] RV X 89

22 At the tenth day the stotra pragātha and the corresponding pragātha are "Up, these very sweet" and "His part, surely exceeds all"[1]

[1] RV VIII 3 15 16 and VII 32 12 13 On the first pragātha (=SV II 712 713) the chanters perform the third pṛṣṭha stotra (PB XV 10 3,12)

23 Or the stotra pragātha is "On the trikadruka's the bull" (one verse) and its last "Him, Indra, I call",[1] whilst the corresponding pragātha is "All battles"[2]

[1] RV II 22 1 and VIII 97 13 I do not find the source of this vikalpa
[2] RV VIII 97 10 11

24 And the two-footed verse is "Wishing for wealth"[1]

[1] RV VII 32 3, cf note on XII 3 23

XII 5

1 For the acchāvāka the pragātha containing the word 'what' after the corresponding triplet, instead of the pragātha of the one day-rite, is "What is not performed by him"[1]

[1] RV VIII 66 9,10

2 And the (verse) destined for the entrance (of the śastra) is "To wide space lead us"[1]

[1] RV VI 47 8, cf KB XXIX 4 end

3 The concluding part is everywhere (at each day) "Like a carpenter"[1]

[1] RV III 38 1–3, see KB XXIX 7 be

4 At the second day the stotra pragātha and the corresponding pragātha are "Thee the men but yesterday", "Him today and tomorrow"[1]

[1] RV VIII 99 1 2 and VIII 66 7 8 On the first pragātha (=SV II 163-4) the chanters perform the fourth pṛṣṭha stotra (PB XI 9 8 6)

5. The hymn is: "Very many, incomparables".[1]

[1] RV. VI.32.

6. At the third day the stotra-pragatha and the corresponding pragātha are: "The swift one"; and "By strength".[1]

[1] RV. VII.32 20,21; VIII 66 1,2 On the first pragatha=SV.II.217, 218, the chanters perform the fourth pṛstha stotra (PB XII 4 4,23)

7. The (hymn) is: "He who, the mightiest".[1]

[1] RV. VI.33.

8. At the fourth day the stotra pragatha and the corresponding pragatha are: "He, who, the king of men"; and "Nobody by his deed".[1]

[1] RV. VIII.70 1,2 and 3,4. On the first pragātha (SV II 283,284) the chanters perform the fourth pṛstha stotra (PB XII 10 4,13

9. The two (śilpa) triplets are: "Indra is lauded together with"; "Indra drink this Soma".[1]

[1] RV X 105 4-6, X 24.1-3.

10. (The hymn is): "In thee have come together".[1]

[1] RV. VI.34.

11. At the fifth day the stotra- and corresponding-triplets are: "Of the sweet, thus"; and "Thus, then, the Soma".[1]

[1] RV I 84 10-12, I 80 1-3 On the first triplet (=SV.II 355-357) the chanters perform the fourth pṛstha-stotra (PB XIII 4 16)

12. The two (śilpa) triplets are: "Whatever, thus, O True one"; "What thou, O Indra of a hundred capacities".[1]

[1] RV. I 29 1-3 (pankti), X 134 4-6 (mahapankti).

13. (The hymn is): "Who shall dwell in the chariot".[1]

[1] RV. VI.35.

14. At the sixth day the stotra-triplet and the corresponding triplet are: "That both, O Indra".[1]

[1] RV. X 134.1-3, and 4-6. On the first triplet (with some difference) the chanters perform the fourth pṛstha-stotra (*PB XIII 9 5,12*).

15. The three (silpa) verses are: "The Purus know of this power of thine".[1]

[1] RV I 131 4-6 (atiechandasa)

16. (The hymn is): "Ordering the bearer".[1]

[1] RV III.31

17. This is the ahīna-hymn.[1]

[1] Cf. AB VI.18 5.

18 At the first chandoma day the stotra-triplet and the

corresponding triplet are "No one him", and "Not thee the mighty mountains"[1]

[1] RV VIII 70 3 4 and VIII 88 3 4 On the first verses (SV II 505,506) the chanters perform the fourth prstha stotra (PB XIV 4 2 6)

19 At the middle "Both let him hear"[1]

[1] RV VIII 61 1,2 and 3 4 On the first pragatha (=SV II 533 4) the chanters perform the fourth prstha stotra (PB XIV 10 6-8)

20 At the last "For what we fear, O Indra".[1]

[1] RV VIII 61 13,14, and 15,16 On the first pragatha (=SV II 671-2) the chanters perform the fourth prstha stotra (PB XV 4 3,6)

21 All are pragathas[1]

[1] At the chandoma days

22 Before the concluding part (he inserts) at the chandomas (the hymn) "Thee seek".[1]

[1] RV III 30

23 At the tenth day the two footed verse is "Thereby may we win the vigour"[1]

[1] RV VI 17 15

24 And the (first hymn) of the one day rite[1]

[1] viz RV VI 30 see above VII 24 4 This hymn comes after the dvipada and before the concluding part

XII 6

1 Between the proceeding and the concluding (days)[1] (he should recite) the two verses containing the word 'what', the verses which serve as entrance to the (sastra) and the 'like a carpenter' (triplet)[2] transformed whilst transforming (them) into brhatī verses at those days which have the brhat (as first prstha stotra).[3]

[1] So this prescript prevails for the whole year the gavamayana?

[2] See XII 5 3

[3] The grammatical-sense is uncertain according to my interpretation the *ca* after *brhatīkāram* would be superfluous The genitive *bārhatānām* (translated by me as a locative) depends on the accusative *kadvantau* etc (the verses with 'what' of the barhata days')

2 Between the verse which serves as entrance (to the sastra) and the two hymns in the place for inserting

3 In the abhiplava (six day period) the hymns (for the

midday service) are the same as those of the prsthya (six-day-period)

4 Instead of the ahina hymns (of the sixth day of the prsthya six day period) come those of the second day [1]

[1] See XII 3 6

5 The last is that of the maitravaruna [1]

[1] See ib RV IV 23

6 From the first three day periods (of the prsthya sadaha) are taken the hymns for the (three) svarasaman days

7 From the sixth (day) those at the caturvimsa day, at the abhijit, at the visuvat with the brhat as first prstha stotra, at the visvajit and at the mahavrata

8, 9 At the visvajit with all the prstha samans the maitravaruna (recites) the stotra verses and corresponding ones, with the pragatha, which belong to the mahanamni (verses)

10 The brahmanacchamsin (recites at the same occasion the stotra and corresponding verses) of the vairupa (and) the pragatha, which contains the word 'what'

11 Of the revati verses the acchavaka [1]

[1] Sūtras 8 11 on the o the second, third and fourth prstha stotras are performed (Vaiseyakalpa II 6

12 The maitravaruna (recites thereupon, at the same occasion) the Valakhilya verses, six hymns (of them),[1] not intertwined,[2] omitting the pragatha to invite Indra[3] and the pragatha "May all the Gods come to us one in mind" [4]

[1] RV VIII 49-54

[2] *atihrta* cf XII 11 5 Keith translates at AB VI 28 *vihrta* as 'transposed' at KB XXX 4 as 'inverted' Neither seems to be right

[3] See above VII 19 10 (RV VIII 53 5-6)

[4] RV VIII 54 3 Why must this last pragatha fall forth?

13 The brahmanacchamsin (thereupon recites) the Vrsakapi hymn[1] without the kuntapa[2], not making nyunkha [3]

[1] RV X 86

[2] Below XII 14

[3] Cf X 5 9-17

14 The acchavaka (thereupon recites) instead of the evayamaru [1] the visnunyanga "As the sky, O Indra" [2]

[1] The hymn which contains a reference to Visnu

[2] RV VI 20 The designation seems to have been taken from AB VI 30 14

15 The hymn "Thou hast become the only"[1] is the saman-hymn[2] of the maitravaruna

[1] RV VI 31

[2] What is samasūkta? Cf Vait XXXIII 12, Āsv VIII 7 11

16 "He who when born"[1] of the brahmanacchamsin

[1] RV II 12

17 "Now I shall of this great one"[1] of the acchavaka

[1] RV II 15

18 Having recited the sama hymns (and) having recited the ahina-hymns, they close the sastra with the (verses) which serve for closing the one day-rite

19 After the ahina hymns (they insert) for a (visvajit), if it is performed as a one day rite, the concluding parts of the one day rite

XII 7

1 In case the uktha (stotras and the corresponding uktha-sastra)s are performed (at the visvajit), they omit the valakhilya (verses), the vrsakapi and the visnunyanga and recite at midday the remaining parts (the usual parts of the sastra without the ones as indicated above)

2 The uktha-(sastra)s are taken over from the sixth day (of the prsthya six day period)[1]

[1] This seems not to agree with the tradition of the Kauthumas where at a visvajit ekaha atiratra (Ārseyakalpa III 1c) the uktha stotras are (according to the Comm[1]) those of the usual ekaha jyotistoma

3 Now, if at a day, on which are not applied all the prstha samans for the third service is enjoined the rite of the sixth day (of the prsthya sadaha), then the uktha (stotras and sastra)s are taken over from the second day

4 At a (visvajit) with invisible prstha stotras[1] the 'counter embellishments'[2] are applied

[1] Cf above X 8 23

[2] 'Recitations to replace the silpa'(?) as exposed in the following

5 The maitravaruna replaces in his recitation the valakhilya verses by pragathas addressed to Indra "Drink of the juiceful

Soma" (etc).[1]

[1] RV VIII 3 According to the Comm he should recite as many pragatha verses as is the number of the valakhilya verses, taking them for the sūktas in RV VIII (sūkta 3,4 17 61 66 70 77)

6 The brahmanacchamsin replaces the vrsakapi hymn by pankti verses addressed to Indra "Indra for the carouse"[1]

[1] RV I 81 According to the Comm he recites as many of these pankti verses as is the number of verses contained in the vrsakapi hymn

7 The acchavaka recites only the visnunyanga
As this already replaces the evayamarut (XII 6 14)

8 So is the rite at the visvajit with invisible prstha stotras

XII 8

1, 2 Now, at the visvajicchilpa (they recite) after the pragathas of the one day (visvajit rite) the valakhilya verses (so the maitravaruna), the vrsakapi hymn (so the brahmanacchamsin), the visnunyanga (so the acchavaka), and the nabhanedistha hymn[2] (so the hotr)[3], either entirely or triplets (of these hymns)

[1] PB XVI 15 describes a one day sacrifice of this name
[2] RV X 61 62
[3] Why the hotr at the last place?

3 Of the valakhilya verses a quadruplet

4 The hotrakas recite each three triplets of the sama hymns, of the ahina hymns and the concluding parts

5 This is the modification at the visvajicchilpa

6 If triplets are adhibited (the hotr recites) the triplets (not the whole hymn) into which the nivid is inserted[1]

[1] The marutvatiya sastra of the hotr at the usual visvajit is RV I 165 the kayasubhiya (see above XI 15 5 as compared with XI 2 4) Of this hymn now may be taken only a triplet I 165 14, I 165 9 and I 165 1, cf XI 2 4)

7 (Of the nabhanedistha hymn he takes) the triplet "If for the friendship of you both"[1]

[1] RV X 61 25-27, and into this triplet the nivid is inserted

8 And the whole hymn "They who by sacrifice".[1]

[1] RV X 62, the second nabhanedistha hymn He recites X 61 25 then X 62, then X 61 26 27

9 The triplet into which the nivid is inserted is "May the

Asvins grant us safety" [1]

[1] RV V 51 11-13 This seems to refer to the hotr's vaisvadeva sastra at the third service

10 And the (first) triplet of the evayamarut hymn [1]

[1] RV V 87 1 3

11 The morning service (of the visvajicchilpa?) is in accordance with the stoma [1]

[1] According to which the chanters perform the sacrifice Purport?

XII 9

1 The nine versed sastra of the ten day-period is arranged in triplets (in the following manner)

Precise meaning? Is *trivrdda aralra* one word?

2 Of the ajya sastra(s) (they) recite the first three triplets

3 Of the (suktas) in which the nivid is inserted (the hotr recites) the last (three triplets)

4 Of each of the other suktas only one (the last) verse (and) of the silpa (triplet)s

5-7 Of the sixth day, however, the recitation of the silpa (triplet)s and of the nabhanedistha hymn and of the evayamarut hymn is identical with that of the visvajicchilpa

8 If at the gavamayana they (the chanters) apply throughout before the visuvat day for the brahmanacchamsin the abhivarta (saman) on pragathas addressed to Indra[2], the triplet on which they (the chanters) hold the stotra is the stotra triplet (for the brahmanacchamsin) and the corresponding triplet is taken as stotra triplet of the next day

[1] i e as third prstha stotra

[2] This is the rule with the kauthumas PB IV 8 1

9 Or if (they use) a complex of six pragathas—[1]

Cf Laty X 8 3 *antare a u etau* (between the caturvimsa day and the svara at an days) *arseyah lpena krtam satpragatham ihapi tathaiva syat* —to the instr supply *yanti*

10 —Only (instead of a pragatha there are) brhati verses on the third day [1]

[1] See sutra 11

11 (Then the following pragathas with the corresponding

perform the vikarṇa see Arseyakalpa II 5a

[2] RV VI 46 5 6

17 After the visuvat day (are applied) instead of the abhivarta, on (the pragatha) "O Indra, bring insight unto us" (at the reversed abhiplava six-day-periods[1] the samans paurumīdha, manava, janitra, bharadvaja, syaita and naudhasa [1]

This agrees nearly verbally with Arseyakalpa II 7 second half ! And cf PB IV 3 4ff and IV 7 1ff

XII 10

1 The (points of) difference at the uktha (stotra)s (and the corresponding sastras of the twelve day rite are the following)

The uktha sastra for the hotrakas on a one day rite are treated in IX 2–4

2 After the corresponding triplet (the anurupa trca) hymns in jagati metre, addressed to Indra (are inserted[1]), different ones or the usual ones except at the sixth day the usual ones [1]

[1] These insertions (cf KB XXX 2 *athaitāny aindrāni jāgatāny ahar ahah samsanti tā iy acyutāni syur iti haika āhuh anyāny anyāni tv eva sthit im*) are apparently r quired by the increa e of the stomas (*stome vardhamāne*) The Comm enumerates the jagati hymns, accor ding to their requirements (2nd day *vrsanvat* 3rd *asatvat*, 4th *jātavat* 5 h *v sabhavit* 8th *mahadvat* 9th *i mu ya lokasya rupavat*, *caturvat*, *samvat*, *svarasāmanvat*, *l advat* so for the maitravaruna with different characteristics for the brahmanacchamsin and the acchavaka Precise meaning of *nitya* here ? Those of IX 2–4 ?

3 At the second day (of the prsthya six day period) the stotra triplet for the maitravaruna is "Forth go your gains", and the corresponding triplet is "Forwards, O friends"

RV III 27 1–3 and VI 16 22–24 It is very striking that neither the Kauthumas nor the Jaiminiyas use a triplet corresponding with RV III 27 1 3 for the maitravaruna's uktha stotra (but SV II 55 57 = RV VI 16 16 18) The triplet does not even occur in the Kauthuma sakha but does in the Jaiminiya where, however it is used at another occas on Had Sankh before h m a third recension of the SV ?

4 (The hymns are) "Chant a loud prayer to the king" and "O Indra and Varuna, who has reached of you "

[1] RV V 85 and IV 41

5 At the third and fifth day and at the middle chandoma day

the concluding part is the hymn "May I for ye both, O kings"[1]

[1] RV VII 84

6 At the other days (the hymn) "I compose for you both"[1]

[1] RV VII 85

7 At the third day the stotra pragatha and the corresponding pragatha are "Sing ye unto the very great one", and "He by thy help, O Agni".[1]

[1] RV VII 103 8–9 = SV II 228–9 on which the chanters apply the uktha stotra (PB XII 6 1,5) and RV VIII 19 30–31 (*Lakupsu maitra varunāya pranayanti trtiye han*)

8 (The hymns) are "Firm are his", and "O Indra and Varuna grant ye to the sacrifice"[1]

[1] RV VII 86 and 82

9 At the fourth day the stotra and corresponding triplets are "The thriving Agni",[1] and "Awaken Agni by the praise"[2]

[1] RV VIII 102 6 8 = SV II 296–8 on which (see PB XII 12 1,5) the chanters apply the uktha stotra

[2] RV V 14 1–3

10 (The hymns are). "Varuna opened the roads", and "Willingly your sacrifice, O Indra and Varuna"

[1] RV VII 87 and VI 68

11a At the fifth day the stotra-triplet is "Hither, for thee, Agni, may we light", "He is Agni who, the good one", "Him I deem Agni"[1]

[1] RV V 6 4 2,1 The stotriya according to the Kauthumas (PB XIII 6 1) (and Jaiminiyas) consists of three verses which agree with RV V 6 4 5 9, so only the first agrees Does this throw any light upon the question, whether the uttararcika was known to Sankh ? What Āsv VII 8 1 seems to prescribe is far from clear *ā te agna idhimahy ubhe suscandrasarpisa iti dve ekā cāgnim tam manye yo vasuh*

11b The corresponding triplet is "To thee O Agni, with a verse"

RV V 6 5–7

12 (The hymns are) "Bring unto Varuna a bright", and "O Indra and Varuna bestow on our sacrifice"[1]

[1] RV VII 88 and 82

XII 11

1. On the sixth day for all (the three hotrakas) two-quarter

verses (are required as stotra-triplets and corresponding triplets).'

' KB XXX 3 · *avipadāsu ṣaṣṭhe 'han praṇayanti*.

2. The stotra-triplet is: "O Agni (be ever) nigh unto us".'

' RV V.24.1 (dvipadā virāj).

3. He takes the fourth verse as third.²

' So the stotriya is: V.24 1,2 4 and this agrees with the verses for this uktha-stotra (PB XIII 12 5) as they are given in the uttarārcika. So we are tempted to infer that the uttarārcika was known to Śānkh. Āśv VIII 2.3 has only *agne tvam no antamah*. without further indication. Was he unacquainted with the uttarārcika ?

4. The corresponding triplet is: "Agni, be enkindled".'

' RV.VII 17 1-3.

5 Immediately after the corresponding triplet he recites the verses (of the) vālakhilya (hymns)' intertwined.

' RV VIII 49-56 (eight sūktas the Comm.) KB XXX 4 · *athaitā vālakhilyā vihṛtāh śaṃsati* · *pacchah prathame sūkte viharati* , *ardharcaśo dvitiye...rcam rcam tṛtīye ..viparyasyan nārāśaṃse* (cf. supra IX 6 4, XII 6.12 on *viharati*).

6 The first pair of hymns' he intermingles foot-wise.

' Of RV VIII 49 and 50, he recites first of each verse of sūkta 49 one verse quarter, then one of sūkta 50 and so on.

7. The second pair of hymns' he intermingles halfverse-wise.

' The third and fourth.

8. The third pair of hymns' verse-wise.

' The fifth and sixth.

9. The last pair he inverts.'

' *Of the two hymns VIII.55 and 56, the last comes first.* Hence appears that Keith's translation of KB XXX 4 *viparyasyen nārāśaṃse* "he should invert in the nārāśaṃsa" must be wrong, *nārāśaṃse* is dual and designates the two dānastuti hymns, cf. AB VI 24 15 *vy evottame sūkte paryasyati*.

10. At the intermingled verses he makes the responses: *othā mo luva mvde* and *modā modaivo th 3*

11. The first response at the pause, the last at the praṇava (*o*).

12. Leaving over the last verse of the tārkṣya hymn and having uttered the call, (he performs) the 'difficult ascent',' as in the (rite of the) viṣuvat day ²

' KB XXX 5 *tārkṣye dūrohaṇam rohati*

² See XI 14 28 Of the tārkṣya RV X 178, he recites all the verses except the last, and then makes the 'difficult ascent', as described in XI.14.14

13. Then he adjoins in his recitation the last verse[1] and recites the two triplets of the one-day-rite.[2]

[1] of RV X 178 Cf XI 14 15

[2] Cf. IX 2.3.

14. (Thereupon he recites) the three verses: "They were then our Fathers".[1]

[1] RV. IV 42.8-10.

15. (And still) at the sixth (day) the hymn: "Indra and Varuna grant ye to the sacrifice".[1]

[1] RV VII 82

16. At the first chandoma day the stotra-triplet and the corresponding triplet are: "Let the calf draw hither thy mind"[1]; and "Agni hath come hither".[2]

[1] RV VIII.11.7-11 (on the verses of the SV corresponding to these the uktha-stotra at the seventh day is chanted PB XIV 6 1,5).

[2] RV.VI 16 19-21.

17. Between the concluding part and the first three[1] (hymns) of the one-day-rite (are inserted the) five verses (of hymns): "These shares for you" or: "Ye both, O heroes, being looked upon".[2]

[1] ? But according to IX 2 4 5 there are two !

[2] RV VIII 59 1-5, VII 83 1-5.

18. At the middle chandoma day the stotra-triplet and the corresponding triplet are: "The guest most beloved to you"; and "May the lord of the house be beloved to us".[1]

[1] RV. VIII 84 1-3 (on the corresponding verses of the SV. is chanted the first uktha-stotra PB XIV.12 1,4)

[2] RV. I.26 7-9.

19. At the last chandoma day the two pragathas (for stotriya and anurūpa) are: "Auspicious for us"; "When with ghee oblations offered into".[1]

[1] RV.VIII.19 19,20 On this pragatha the Jaiminiyas chant the uktha-stotra (JS. III.56 16,17)

[2] ib. 23,24.

20. Or: "They who enkindle Agni"; and "There we praise highly".[1]

[1] RV VIII 45 1-3 (on them the Kauthumas perform the stotra PB. XX 6.1,2) and VIII 6.7-9.

21. At both (the middle and the last chandoma days) the remaining part of the hymn is: "Neither thy might".[1]

[1] RV. I.24 6-15 (10 verses).

22 At the middle one (the hymn) "Which praise has of you, O Indra and Varuna"[1]

[1] RV IV 41 (11 verses)

23 At the last (the hymn) "Willingly by your sacrifice, O Indra and Varuna"[1]

[1] RV VI 68 (11 verses)

24 At both the three (verses) "These activities of you both"[1]

[1] RV III 62 1-3

XII 12

1 For the brahmanacchamsin are on the second day (of the prsthya six day period) the stotra triplet and the corresponding triplet "For thus art thou a hero"[1], and "For thus of him a joyful"[2]

[1] RV VIII 92 28-30 (agreeing with the verses of the SV on which the second uktha stotra is chanted PB XI 11 3,7)

[2] RV I 8 8-10 KB XXX 9 *gāya rasu brahmanācchamsine pranayanti duit ye 'han*

2 (Then follow) the six hymns "He who propped"[1]

[1] RV IV 50-55

3 These same also at the two last chandoma days in the middle of the (other) hymns

4 Everywhere the concluding part is preceded by the triplet "He who, splitting the rock"[1]

RV VI 73 1-3

5 At the third and fifth day and at the middle chandoma day the concluding part is "As a shooter, well crossing"[1]

[1] RV X 42

6 At the other days "To fetch Indra, my songs"[2]

2nd, 4th, 6th 7th 9th

[2] RV X 43

7 At the third day the stotra triplet and the corresponding triplet are "This intoxicating draught to thee" and "Unto him do ye chant"[2]

RV VIII 15 4-6 (agreeing with the verses of SV on which the chanters perform the second uktha stotra PB XII 6 2 7)

[2] VIII 15 1 3

8 (The hymn on this day is) "The irresistible bull[1]

[1] RV I 190

9 At the fourth day the hymn is[1] "As birds swimming in the water"[2]

[1] The stotriya and anurupa verses are not mentioned (see XII 10 1[1]) as they are the same as those of the one day rite see IX 3 2 The stotra verses agree with the verses on which the second uktha stotra is chanted (PB XII 12 3,7)

[2] RV X 68

10 And at the first and last of the chandoma days

11 And at the sixth day after the triplets[1]

[1] Mentioned in IX 3 3

12 At the fifth day the stotra triplet and the corresponding triplet are "For Indra chant ye a song"[1] and "Unto him do ye chant"[2]

[1] RV VIII 98 1 3 (agreeing with the verses of the SV on which the chanters perform the second uktha stotra PB XIII 6 3 8)

[2] RV VIII 15 1 3

13 The hymn at this day and at the middle chandoma day is "Where at the sacrifice in the assemblage of men"[1]

[1] RV VII 97

14 (At the sixth day) the stotra triplet is "These worlds[1] and for the corresponding triplet (serve) the last two verses (of the same hymn) and as third "Thereby may we win the vigour"[2]

[1] RV X 157 1 3 (on these verses the chanters perform the second uktha stotra PB XIII 12 1 6) The description of this day finishes at XII 25 2

[2] So the anurūpa is RV X 157 4 5 and VI 17 15

XII 13

1 (Thereupon) having recited the sukirti hymn beginning "Drive away"[1], (he recites) the vṛṣākapi (hymn)[2] paṅkti-wise, applying the nyuṅkha on the second and last syllable of (each) middle pada

[1] RV X 131

[2] RV X 86 (in paṅkti metre) KB XXX 5 *athaitam vṛṣākapim paṅkti*

saṃsam tyunkham samsati panktisamsam = padāvagrāham Vait XXXII 14 see note on X 5 4

2 On the prior (i e on the second syllable of each middle pankti) the vairupa nyunkha (is applied),[1] on the latter (i e on the last syllable of each middle pankti) it is applied e g. in this manner) *madad vrsal apo3o3 aryah pustesu matsakha*

[1] As described X 5 12 cf Vait XXXII 17, here, however, *vrsakapo3oo3*

3 When he (the hotr) has stopped, he (the adhvaryu ?) makes the counter nyunkha (in the following manner)

Meaning ? pratyūnkha X 5 14

4 Having applied the vairaja nyunkha he (the adhvaryu) makes the respond *madatha madamo3o3 otha modama*[1]

[1] Cf Vait XXXII 18

5 So where at the beginning of a pada on which nyunkha must be applied, the upadruta sandhi[1], or the abhinihita sandhi, the prashista sandhi or the ksipra sandhi (occurs), he must pass over this (syllable and apply the nyunkha on the second[3] syllable, as *sva nvo3* and *I va syo3*[4]

[1] Is this the force of *tat vākyopādāne* Comm)

[2] *upadruta* to designate a sandhi occurs only here and in the Nidana sutra (I 7 *prasliṣtam abhinihitam kspram atha pradrutam*) PW "Bez eines Sandhi wie es scheint de jenigen, welcher sonst udg abh ge nannt wird" As an example the Comm cites RV IV 33 11b *na rte srāntasya sakhyāya devāh* if we read *norte srāntasya sakhyāya devāh*—this seems rather a case of prashista sandhi

[3] Second means probably the following' as the normal is that the second syllable should have the nyūnkha

[4] Why is *yathā* inserted here and not *yathā svā no3* ? The examples are RV X 86 4c and ib 22c The first passage has *svā nv asya jambhisat, nv asya* is a case of ksaipra sandhi (properly it ought to be read s(u)vā nu(v) asya !) The second example is X 86 22c *kva sya pulvagho mrgah* (read *k(u)va sya*)

6 But where the vivrtti called pañcalapada vivrtti (occurs), there he should add the nyunkha to the pratyaya (subsequent sound or syllable ?), for example *no3o3*

RV X 86 2c, RV Prat s I 187, note on XII 13 6 Ind Stud IV p 231

7 When he has recited this hymn, he recites the kuntapa hymn

XII 14

1 "Hearken to this, ye peoples! Narasamsa is going to be praised Sixty thousand and ninety (cows) we accept at Kaurama' among the Rusamas"

' A person ?

2 "Whose twice ten drawing camels, with their females, down the summits of the chariot, flying for the touch of the sky" '

' Sense and identification of some words (as *varsma* and *ni jihidate*) uncertain !

3 "He has granted to Isa' a hundred niskas with ten wreaths, three hundred coursers, ten thousand cows'

' *isaya??* Verses 1–3 are the narasamsa verses

4 "The Rebhas start forth with wisdom at free will, as cows, their boys are at home, and at home they await the cows' '

' ? last line uncertain *amota* (*ama uta*) reading *ga i pasate* with BR and S heftelowitz

5 "Bring forward, O Rebha, thy prayer which procures cows, which procures goods Mingle this word among the Gods, as an arrow the shooter"

' ??

XII 15

1 "Fly upwards' O Rebhas, fly as a bird unto a ripe tree (a tree with ripe fruits) Thy tongue comes repeatedly out (of the mouth) as a razor on the two (parts of the) whetting apparatus" [2]

' ? Pischel Ved Stud I p 259

[2] ? ib p 239

2 "Indra awakened (the singer) with the words 'Arise move along, (always) singing, praise me, the mighty one, so that every rich man may grant (presents) to thee' "

3 "Here, ye cows, bring forth young ones, here, ye horses, here, ye men ! And may Pusan also, with a thousand sacrificial gifts, sit down here"

4 "May, O Indra these cows here be unhurt, and may their master be unhurt May, O Indra, neither the hostile people nor the thief be master of them '

5 "As thou formerly (*adas* 'dazumal'), O Indra, enterest, during the (battle) of the ten kings, in Manusa, wast thou' for all (in the eyes of all) misshapen *sa ha yaksmāya* (*yaksāya*) *patyate* (*lalpate*)'

' Reading āsīs On the first part of this verse see Over en uit het JB p 90

XII 16

1 "Thou, O bountiful one, hast even made Vrsaksa bent, ye people! Thou didst scatter Rauhina, thou cuttest off' the head of Vrtra'.

' A second example of third, instead of second, person (*asit* as above)

2 "The horse, which runs as the side-horse of the two bay steeds they called' Uccaissravasa Convey thou happily, O steed, the beautifully wreathed Indra to victory".

' *abruvan*, var *abruvam*

3 "The aramgara' sounds loudly, threefold bound by the strap It praises the comfort, it drives away uncomfort".

' A musical instrument?

4 "Thou gavest shelter, O Indra, and (sacrificial) food to those who come from afar,' to the lauding priest, the far renowned, thou conveyest riches'

Or to the doves?

5 "Thou, O Indra, gavest to the pigeon with broken wing, as it staggered (went crookedly) cooked millet and pilu fruits and water in abundance"

NOTE ON XII 13–16— The parts here comprised under the name kuntapa are narasamsyah (XII 14 1–3), raibhyah (XII 14 4–15 1), karavyah (XII 15 2 4) indragathah (XII 15 5–16 2), bhūtecchadas (XII 16 3–5)

6 Thereupon (he recites) the four verses of Pariksit, on the first and fourth syllables of the third verse quarter of these, vaisvarya (is applied)'

' vaisvarya *udāttānudāttasvaritaprac̣itānām svarāntarah* Probably *vaisvarya* is the same as ninarda of the Aitareyins Asv VII 61 11 12, VIII 3 9, Vait XXXII 15 and cf Keith p 283 note 3 We would expect that this prescript of vaisvarya pertains likewise to the other parts of the kuntapa and those parts where no nyūnkha is prescribed, cf AB VI 32

XII 17

1 "To the king, who rules all peoples, who (as) a God surpasses the mortals, for Parikṣit who belongs to all men (*vaiśvānara*), sing ye, whilst pressing the Soma[1] a beautiful hymn" (1)

"Parikṣit has made peace for us, reaching the highest seat (*uttamam āsanam ācaran*), he the descendant of Kuru, making a home, speaks as husband with his wife' (2)

"'What shall I bring to thee sour milk, mixed beverage (*mantha*), arak?' (thus) asks the wife her husband during the reign of king Parikṣit' (3)

"*abhīva svah prajihīte*, ripe barley, *patho bilam* - That people prospers well during the reign of king Parikṣit" (4)

[1] *suṣṭutim ā sunota*

2 At the vaiśvarya he (the adhvaryu) makes the response *otha modaiva*

3 Thereupon (follows) the prattle of Etasa, which consists of twenty padas, and is recited in the manner of the nivids

XII 18

1 "These mares jump into the water—Against the stream, against the sutvan—One of them is the little fallow one—Little fallow one, what dost thou wish?—A noble son, a golden one—Where, then, hast thou cast him aside?—Where around yonder three dalbergia trees—The three nattirs (*sic*)—Sit, blowing the horn—The fruit of the bottle gourd, dug in a little—The karkarika (lute), dug in a little—This the wind roots up—May he make a (dwelling)—A strong giving most vanisa—*na vanisada natanam*—Who of them will beat the drum—When he beats it, how shall he beat it—Again and again *paiyal(?)aram*—By the hoof the fat is noted—By the spoon the blood" (twenty padas)

XII 19

1–5 (Thereupon) the verses of the Adityas and Angirasas (the

devanīthaḥ.

"The Ādityas, O singer, brought as sacrificial fee a horse to the Aṅgirasas. This fee, O singer, they did not approach, but this (other) fee they approached. This, O singer, they did not accept, but this (other fee), O singer, they accepted".

"Lest the days be undiscriminated, lest the sacrifices be leaderless[1] The Ādityas, the Rudras and the Vasus, implore thee; accept, O Aṅgirasas, this gift"

"This gift is great and broad, the Gods may give as a boon. Let this be pleasing for you. Let it be with you day after day. But do ye accept it".

"(It is) white and swift of motion and most rapid (*javiṣṭha*) of foot and swiftly it accomplishes (*piparti*) its purpose".

[1] See JB in Auswahl, no. 136 note.

6, 7. The responses (of the adhvaryu) to these verses are *evāha jaritar othā modaiva* and *tathāha jaritar othā modaiva* the first at a pause, the last at a praṇava.

XII 20

1. Then follow the five verses called 'arrangement of the quarters'.

2 "The man who is fit for the council and the community, who performs soma-sacrifices and iṣṭis and yonder sun, that the enemy-destroying Gods arranged as the east" (1).

"When a good man has a courageous son, that called the wise gandharva the north, an agreeable word" (2).

"*yo jāmyā apiathayad*, who offends his friend, when the eldest is unmindful, that they call the lower (the southern region)" (3)

"The miser who is stingy and the rich who makes no offerings, of the steady, continuous, of that we hear as the west" (4).

"The Gods who made sacrifices and who gave away, going as the sun to the sky, those bountiful ones have abundance" (5).

XII 21

1. Thereupon the janakalpas ('man-orderings').

2 "He whose eyes are unanointed, whose body is unanointed, who wears no jewels, who wears no gold (ornament), a not brahmana, son of a non brahmana, *tota lalpesu sammita*" (1)

"He whose eyes are anointed, whose body is anointed, who wears jewels, who wears a gold ornament, a true brahmana, son of a brahmana, *to ta kalpesu sammita*" (2)

"A pond without water supply, and a not rich (man) who is not liberal, a beautiful maiden who forbids cohabitation, *to ta lalpesu sammita*" (3)

"A pond with good water supply, and a rich man who is liberal, a beautiful maiden who permits cohabitation, *to ta lalpesu sammita*" (4)

"A royal consort who is rejected, a fighting man without missiles (?), a not swift mare not running (?), *to ta lalpesu sammita*" (5)

"A royal consort who is favourite, and a fighting man well provided with missiles (?), a swift mare running, *to ta lalpesu sammita*" (6)

3 Thereupon the four pravalhikas (riddles) and the three pratiradhas, reciting them in the manner of the nivids

XII 22

1 "Spread out are the two reins (slang for *romanvantau bhedau* or *une* of PB), these the male rubs against This is not so, O maiden, as thou meanest" (1)

"The two reins of thy mother go asunder', without the male This is not ' (2)

' *nivitau r*

"Seizing the two forked branches he inserts' (the atiriktam) in the middle (of them) This is not " (3)

' *niyacchati* a confusion with the second person is a countable because the kumari is addressed Nay it appears from verse 4 (masc part) that the purusa is subject

"Standing he conceals (it) in the (two reins') of her who lies down on the back This is not " (4)

"He conceals the slippery one (masc) into the slippery (fem),

the [illegible] hairy one (fem) This is not ..." (5)

"The slippery one has slipped down into the hairy pond. This is not [illegible]" (6)

"What is minus and what is plus, that all he conceals This is not [illegible]" (7)[1]

[1] According to the other texts these verses are not pratirādhas, but still pravalhikas

XII 23

1 "Here, then, in the east, the west, the north, the south, the *aralā udabhartsata*"

"Here, then, in the east, the west, the north, the south, the calves sit sprinkling".

"Here, then, in the east, the west, the north, the south, the mess of boiled rice becomes dissolved".

"Here, then, in the east, the west, the north, the south, *dilipat dilayate*"[1]

[1] These are, according to other sources, the *ājijñāsenyāḥ* verses, not mentioned in the KB XXX

2 "*bhug* (he is) come near *Śad* (he is) gone away. *Phat* (he is) wcen stood upon"[1]

[1] These are, according to the other sources, the pratirādhas

3 Having uttered as response "*Alabūni*, O singer *Pṛśata-lani*, O singer *Pippalaarato*, O singer *Aśvattha* leaf, O singer The dog, O singer *Parnasado*, O singer. The cows hoof, O singer" each one of these, (the adhvaryu connects after each) the usual response (*otha modaua*)

4 (Then the ativāda verse) · "These Gods have moved asunder, O adhvaryu, perform quickly. Thou art a for the cows, *ati pra Jhudasi mahat*"

5 At this verse the responses are "The wife who wishes for coitus, O singer, *otha modaua*", "The hotr *iṣṭiume*, O singer, *otha modaua*"

6 At the pause the first, at the pranava the latter

XII 24

1 Thereupon the ten ahanasya verses

2 "When the Gods favoured the moistening lalamagu, the woman approves herself by her thigh as of a manifest truth (1)

"When he brings his small thicl (p) into (ablative!) her narrow slit, her two muskas (stir), as the spurlilc projections at a cows hoof' (2)

"When he has with the thick p stricl en her two small muskas, these two of her move asunder, as two asses on the gravel (3)

"The harlot runs after the paramour, who runs away 'Guard these cows of this one futue me, eat the porridge'' (4)

"The harlot runs with a samya around the cocl 'We do not know which animal carries a dhanika (= cunnus) on the head'" (5)

"The harlot entreats the p which has been caused to enter successfully 'May we enjoy fan after fan of the tree with such fruits' (6)

"The harlot, stepping over the mortar, said 'Just as on thee, O tree (O wooden mortar) they strike (with the pestle) so may they strike on me' (7)

"Great, forsooth, is the good bilva, great is the good fig tree, the great one presses on the knees (*in positione coitus*, a good thing is the amorous sport of the great one' (8)

And the two verses "The p, O men", 'When ye came forward" (9,10)

RV X 101 12 X 155 4

3 On the second verse quarter of the e verses the nyunkha (must be applied) as on the vrsal api hymn

4 At the verse "The p O men on the second and tenth syllables

"All have caused Indra to grow", the corresponding triplet is "Indra who is mighty by his strength", the two verses which precede are the last two[2]

[1] RV I 16 1-3 (on the corresponding verses of the SV the third uktha stotra is performed PB XI 11 4 11)
[2] So the anurūpa i RV I 11 8 6 7

2 At the second and fourth day and at the first and last chandoma days is inserted after the hymn to Indra (the hymn) "Now, the mortal"[1]

[1] Probably the hymn mentioned in IX 4 3
[2] RV VII 10

3 At the other days, the hymn "Of Visnu now"

[1] RV I 164

4 Everywhere before the concluding part is inserted the triplet "Spacious room have they made

[1] RV VII 99 4 6

5 The concluding part is always "I send on with rite"

[1] RV VI 69 [1-3 ?)]

6 At the third day the stotra triplet and the corresponding one are "Hear thou the summons of Tirasci" and "Having listening ears"[2]

[1] RV VIII 95 4 6 (on the corresponding verses of the SV the third uktha stotra is performed PB XII 5 4 11)
[2] RV I 10 9 11

7 At the fourth day they are "Drink thou this pressed out (Soma)", and "Drink the Soma for intoxication"[2]

[1] RV I 84 4 6 (on the corresponding verses of the SV the third uktha stotra is performed PB XII 12 4 9
[2] RV VIII 95 3-5

8 At the fifth day they are "The Soma has been pressed for thee, O Indra",[1] and "Drink this pressed out Soma"[2]

[1] RV I 84 1-3 (on the corresponding verses of the SV the third prstha stotra PB XIII 8 5 11) The Sutra takes no note of the small difference in the SV where the verses correspond with RV I 84 1,3 2 (Jaim and Kautl)
[2] RV I 84 4 6

9 At the sixth day they are "Sing ye unto Indra the mighty slayer of Vrtra", and "Thou, granting from all sides"[1]

[1] The verses here cited in pratika are found in full below XVIII 15 5 (a puzzle! Cf Comm aranyaka pathitah stotriyah) On the first verses the chanters perform the third uktha stotra see PB XIII 12 1

(with note a the Engl transl) and 9 To the puzzle Very probably the treatment of the mahavrata (Sankh XVII and XVIII) is older than ... 11 ... v

10 Then he recites the evay amarut hymn in the same manner as the visthapi hymn

11 Having ended with the vairaja nyunkha the words *iha mad 3* he (the adhvaryu) makes the response *made madhor madasya madana ya madano3 o3 otha modana*

Viz *iha made ooc3oooo3oooo3 made madhor* etc

12 After the evay amarut hymn the 'the season the mother' (hymn)

[1] Cf XI 14 10

13 Then (the hymn) "May sky and earth favour him"[1]

RV X 113

14 (The hymn) "Of Visnu now"

[1] RV I 154

15 (The hymn) "Him who drinks of the Soma"[1]

[1] RV I 155

16 (This hymn is) equally (recited) at the chandoma days

17 But (only) the (first) three (verses of it) at the first ones

18 And before the triplet[1], at the last two chandoma days the hymn "Be thou, O Mitra to us"[2]

[1] According to the Comm the triplet *urum yajnaya* (RV VII 99 4 6) is intended

[2] RV I 156

19 (Still) on the sixth day (the two hymns) "Now the mortal[1], "Beyond the measure", the last without the last verse[2]

[1] RV VII 100

[2] RV VII 99 1 6

20 At the first chandoma day the stotra triplet and the corresponding triplet are "What, O wonderful Indra"[1], and "When, Indra, there are four"[2]

[1] RV X 39 1 3 (on the corresponding verses of the SV is performed the third uktha stotra of this day PB XIV 6 4 9)

[2] RV X 35 2 4

21 At the middle "The destroyer of the strongholds", the triplet which precedes[1] is the corresponding one, but the third verse is to be taken as its first

[1] RV I 11 4 6 (on the corresponding verses of the SV the third uktha stotra is performed PB XIV 12 3 8)

¹ RV. I 11 3,1,3 Has this transposition any connection with the verses of the stotriya where the chanters use I 4,5,8? See below XIII 1 6.

22. At the last chandoma day the stotra- and corresponding-triplets are: "They sing unto thee".¹

¹ RV I.10.1–3,4–6 (on the corresponding verses of the SV. the third uktha-śastra is performed PB XV.6.4).

XII 27

1. For all (the three hotrakas) the recitation (of the uktha-śastra) at the twentyone-versed day is taken from the first chandoma day (is the same as at the first chandoma day).¹

¹ According to the Br.XXX 10 the maitravaruna recites 36, the brahmanācchamsin 40, the acchavaka 44 verses

2. The recitation of the four days (of the pṛṣṭhya six-day-period) from the second on, is the same for the four days of the abhiplava (six day)-period (from the second on).¹

¹ For the 2,3,4, and 5th days, the first being not an ukthya, and the sixth being facultatively an ukthya, but according to the Ārṣeyakalpa I.7 (end), an agniṣtoma is preferable, see note 3 on p 12 of the edition of Ārṣeyakalpa

3. At the svarasâman days, if they are performed as ukthyas,¹ they (the uktha-śastras) are taken from the third and following days (of the pṛṣṭhya six-day-period).¹

¹ These days may be either ukthya or agniṣtoma, cf. Ārṣeyakalpa II. 42 end

4. Now, should they perform the abhijit, the viṣuvat, the viśvajit with all the pṛṣṭhas, and the mahavrata day as ukthya rites, the uktha-śastras are those of the twentyone versed day.

As a rule these days are agniṣtomas, but cf. Laty ?

5. Now, should they perform the first two days of pṛṣṭhya and abhiplava (six-day-periods) and the tenth day as ukthya rites, the uktha-śastras are those of the one-day-rite.

6. Should they perform¹ the last day of the abhiplava six-day-period as an ukthya rite, they should take the third service (of the corresponding day of the pṛṣṭhya six-day-period) as the third service (of this abhiplava day)

¹ Stylistically peculiar is the sentence without *yadi*.

XIII.2

ATONEMENT WHEN THE VICTIM DIES

(paśau mṛte)

1 If the he-goat victim being brought near dies before bringing up (to the sacrificial post)[1], he should take for immolating another and have that (dead victim) slaughtered[2] for the priests.

[1] The upākarana, cf Āp VII 12 8.

[2] *kārayati* cf. *kuruta* in the formula used at the reception of a guest with a unmolated cow. On the whole cf KB XVIII 12

2. When the victim after being brought up (to the sacrificial post) shivers, he performs a libation (of clarified butter in the Āhavanīya) with (the verse): "From fear of what thou hast shivered, from that give us security; guard all our cattle. Homage to Rudra the bountiful".[1]

[1] The mantra agrees with the exception of the third pada with TB. III 7 8 2 (Āp. IX 18 3), the third pada agrees with AB

3. When it cries, then with the verse: "From fear of what thou hast cried" etc

4. When it runs away: "From fear of what thou hast run away".

5 When it sits down. "From fear of what thou hast sat down".

6. When it dies: "From fear of what thou hast passed away".[1]

[1] *samjñaptāh* better Āp IX 18 6 *samajñāsthāh*

7. When it has gone lost, has died or run away, he should immolate another victim of the same colour, dedicated to the same deity.[1]

[1] The last part = KB XVIII 12 beg

8. Of the dead victim he should offer the omentum, the victimal cake and the cuttings (of the animal itself) at the vaṣat calls of the other victim, (each time) (immediately) after them)[1]

[1] This agrees in substance with the Br. l.c.

XIII 3

1. When the victim dies at the moment when the fore-offerings have begun, the victimal sacrifice must be brought to an end

with the same victim [1]

[1] And no other must be immolated besides it The same in other words in KB I

2 When a cutting (a part of the victim which must be offered) has gone lost or has got spoilt or rent asunder, he should substitute clarified butter

This may rest on TS III 1 3 2

3 If the heart has been lost, he should immolate another victim

4 And when he should wish that they who rend asunder (the parts of the victim) may come to grief, he *should offer into the* agnidhra fire a libation of clarified butter) with the verse "Ye even as the owners of barley" [1]

[1] RV X 131 2 This is taken from TS III 1 3 2 (Āp IX 19 14)

5 If the anubandhya barren cow is eight footed (i e pregnant [1] he should cook on the slaughtering fire (i) from the hide of the embryo (a part) shaped into the form of an omentum, (ii) *from the rice husks (cakes)* of husks, and (iii) the embryo itself and offer these at the vasat calls of the other victim again into the slaughtering fire

[1] *All* agrees verbally with KB XVIII 12 So after the sacrifice of the *omentum of the cow*, he should offer into the samitra the vapaśrapa of the garbha, after the paśu puroḍāśa of the cow he should offer a cake made of husks (why in the text, the plural? Cf Āp IX 19 6) and after *the offering of the havis* of the cow, the garbha itself Except the plural *phalīkaranān*, all is clear Keith seems to be wrong

XIII 4

ATONEMENT IF THE SACRIFICIAL STAKE TAKES LEAVE

(yupe virohe)

1 If the sacrificial stake takes leave whilst (the rite) is not (yet) finished he should immolate to Tvastr a multicolour (victim) [1],

[1] This rests on PB IX 10 3 or TB I 4 7 1

2 The inviting verses are "He of brilliant hue, the strong, full of vigour" (for the *omentum*), "That procreant strength for us" (for the victimal cake), "God Tvastr, Savitr the all forms possessing" [1]

[1] RV III 3 9 III 4 9 III 55 19

3 The offering verses are "To the very great one I bring", "Let the hotr revere him to whom the first part is due", "O God Tvastr which endearingness thou hast got

[1] RV V 42 13 VI 49 9, X 70 9

XIII 5

SAMSAVA

1 The coinciding within the range of cognisance of two Soma feast days of two (sacrificers) who hate one another is called 'samsava (simultaneous Soma feast)

2 After having made first (i e before the rival) the summons for the morning litany, they should finish (the whole ceremony) before (the rival)

Cf PB IX 4 1

3–6 On the well flaming fire they should pour out libations at the morning service with the formula "For lying down, for sitting down[1] For the conquest of the gayatri metre *svaha*", "for the conquest of the tristubh metre *svaha*" at the midday service, "for the conquest of the jagati metre *svaha*"[2] at the afternoon service

[1] See note 1 on transl of PB IX 4 6

[2] Read *abhibhutyai* instead of *bhrtyai* From this we must conclude that the JB not the PB is here the source of Sankh (*bhutaye* PB)

7–12 If the adhvaryu should wish the death of the adhvaryu (of the rival party) he should at the morning service pour out libations (of clarified butter) with the three verses addressed to Prajapati, if the hotr should wish the death of the (other) hotr he should do the same at the midday service, if the udgatr should wish the death of the (other) udgatr, he should do the same at the third service, if the brahman should wish the death of the (other) brahman, he should do the same at each service, if the sacrificer should wish the death of the (other) sacrificer, he should do the same at each service, if they wish the death of all, all should do the same at each service

[1] Which verses are applied, is nowhere said, but cf Katy XXV.14-19 who prescribes one verse addressed to Prajapati, which according to the Comm should be *prajāpate na tvad* etc (RV X 121 10), but this verse cannot be included here For the rest the whole rite is taken from JB I 343 *yadi kāmayetann adhvaryur eṣām mriyeteti adhvaryum prātaḥsavane brūyuḥ prajāpater ṛgbhir juhudhiti*

13 They should apply the bṛhat and the rathantara

14 And the abhīka, the abhīsava, the abhinidhana and the abhivarta sāmans[1]

[1] Precisely so the JB I 344 These sāmans are taken because they all contain the word *abhi* 'against' in hostile meaning *abhibhutyai* JB)

15 The 'with what array' hymn[1] is the marutvatīya sastra

[1] Cf X 9 12

16 The "He, O people"[1] hymn is the niṣkevalya-sastra

[1] RV II 12 (refrain *sa id janāsa indrah*)

17 The vihavya hymn[1] is the vaisvadeva sastra

[1] RV X 128

NOTE ON 15 17 All agrees with the JB and the PB

18 If they who are in front[1] finish their rite, he should perform a subsequent form of soma sacrifice[2]

[1] This must mean the rival party

[2] If they perform an agnistoma the others should perform an ukthya etc PB IX 4 15

19 If they (the other party) perform an overnight rite he should perform a two day rite

20 If they perform a two day rite then he should perform a three day rite[1]

[1] All is taken from JB

21 Or at the same form of soma sacrifice[1] he should give a greater number of dakṣiṇā (cow)s[2]

[1] If both e g perform an agnistoma

[2] Cf Āp XIV 20 3

22 Or[1] streaming water, wind and open space[2] separate (the two rival parties)

[1] This seems to be an alternation or addition to sūtra 1

[2] ākāsa here meaning ?

XIII 6

ATONEMENT IN CASE THE SOMA HAS BEEN CARRIED OFF

(some pahrte)

1 If the Soma, after it has been brought, is carried off, he should without delay, bring near other Soma and press out this Soma

2 To the person who brings the Soma near or to the soma buyer give some (fee) [1]

[1] PB IX 5 2 and JB

3 When the Soma is not found, he should press out putika plants, white leafed arjuna or kusa grass stalks and mix (the pressed out juice) with fresh milk at the morning service, with boiled milk at the midday-service, with coagulated milk at the third service [1]

[1] All agrees with PB or JB

4 Having given as sacrificial fee one cow, he should when he comes out of the lustral bath undertake the consecration anew [1]

[1] This agrees verbally with JB, PB and SB IV 5 10 6

5 At this occasion (as the new sacrifice begins with the diksa) he should give to the priests the sacrificial fees of the soma sacrifice [1]

[1] Which he had intended to give at the first *sa yāvad dāsyan syāt tad dadyāt* PB l c 13

6 The same manner of proceeding (prevails) if the Soma has been burnt

7 He should (in this case) give five cows as sacrificial fee [1]

[1] Cf PB IX 9 15

XIII 7

ATONEMENT IN CASE THE SOMA IS LEFT OVER

(some 'tirikte)

1 2 If Soma has been left over from the morning service the hand-triplet and corresponding triplet for the hotr are. 'This Soma has been pressed out'" [1]

die, they should cremate him, tie up his bones, consecrate his son or brother and perform the sacrifice with them

Cf PB IX 8 1 and JB

2 Or, after having pressed out the Soma but not (yet) having taken the draughts, they put down the urn with the bones at the south western corner of the vedi and on this spot perform a laud on the verses of sarparajñi[2] which they chant right off (without returning = without repeating them)

This vi seems to conflict with the other sources where the contents of s tra 2 follow regularly as those of s tra 1

[2] Cf X 13 26

3 Or on the spot of the marjaliya (shed)

This is also allowed by PB IX 8 2

4 Three times they walk around the marjaliya, turning their left side to it, beating on their left thigh

5 The hotr recites the verses of sarparajñi

6 The laud is unlimited

7 The draughts are so drawn that for Indra and Vayu comes first

8 After a year they should perform a sacrifice for the bones (of the deceased)

9 At each laud (and recitation) they put the urn near

10 At the marjaliya they pour out the (remains of the) draughts

Sutras 9 and 10 = Ap XIV 22 6,7

XIII 12

ATONEMENT IN CASE THE SOMA TROUGH BURSTS

(*kalase dirne*)

1 If the soma trough bursts they (the chanters) hold a laud for the brahmanacchamsin[1] with the vasatkaranidhana saman (on) the verses "Wandering alone"[2]

Cf JB IX 6

[1] They perform as third prstha stotra

[2] RV X 55 5-7 on these the chanters sing the saman

2 The preceding triplet is the corresponding one

[3] RV X 55 2 4

3 If a pressing stone bursts they hold a laud for the brahmanacchamsin with the saman of Dyutana Maruta (on) the verses "Fearing the roaring of Vrtra"[2]

Cf PB IX 9 14

[2] RV VIII 96 7-9 On these verses according to the Nisudra sutra (cf note 2 on PB l c Engl transl) the chanters perform the laud The Sankh must have been acquainted with the Nisudra sutra

4 The next following triplet is the corresponding one[1]

[1] RV VIII 96 10-12

5 For the extra sastra are applied verses addressed to Indra and Visnu

6 A verse addressed to Indra and Visnu is the offering verse

7 A narasamsa cup to which (after it has been deposited) Soma has been added, he should pour out inside the paridhi pegs on the ashes (which he shoves out of the fire) with the verse "O Indra and Agni, of this Soma which is offered and not offered, which is offered and not offered which is not offered and offered, satiate yourselves svaha"[2]

This is the same but expressed differently at PB IX 3 8 JB comes nearer *yadi narasa msam sannam abhyunnayeran*

[2] The mantra is nowhere found precisely so

8 If a narasamsa cup has been dried up he should pour into it a small quantity of that graha which the adhvaryu has drawn as the last and from which he has libated with the formula To Prajapati svaha

This agrees fairly well with PB l c 5 6 only the formula is here

agnim iti eva manyamāno bhakṣayati The bhakṣana mantra also is partly corrupt the right reading being *indur indum avāgāt* "the drop (rain) hath come to the drop (soma)

11 With the verse "The golden germ"[1] he should make a libation (of clarified butter in the agnidhra), if the summons have been made over a cup[2]

[1] RV X 121 1

[2] This agrees substantively with PB IX 9 12, see the note in the Engl tran l

12 And he should take it out (of the sadas) after having covered it up[1]

[1] This rests on JB I 351, see note in the Engl transl. of PB IX 9 12 In the Comm read *uttarasicāvacchādya*

13 Over the mahāvīra pot when it has been broken, he should speak the three verses "He who even without"[1] and then pour out two libations (of clarified butter in the Āhavanīya) with the verses "The three and thirty threads that are stretched out, that obtain in security the sacrifice, this broken one of these I restore Hail! Let the cauldron go to the Gods", "The milking of the sacrifice is stretched in many directions, this hath eightfold overspread the sky Thou, sacrifice, milk for my offspring a great (thing) may I reach welfare and the whole term of life, *svāhā*"[2]

[1] RV VIII 1 12 14, cf PB IX 10 1

[2] The verses come nearest to VS VIII 61 62 *cthati* implies according to the Comm, that the adhvaryu also according to this rite should offer libations This is uncertain

XIII 13

ATONEMENT AT RISING FROM IN BETWEEN

(*samyutthāne*)

1 If one has undergone the consecration for a sacrificial session and then rises in the middle (leaves off the sattra before its end) he should take apart his part of the Soma and (therewith) *perform* a viśvajit overnight rite, which contains all the stomas, all the pṛṣṭha chants, and at which he gives all his possessions as sacrificial fee[1]

[1] Cf PB IX 3 1, MBh IX 41 4

2 Or (he should do so when he does not take part in the sattra) after he has assented (to take part in it)

[1] This is based on TB I 4 7 7 (cf Ap XIV 23 1)

XIII 14

SATTRAS

1 A sattra may be performed by sixteen persons with the grhapati as seventeenth, who all have established their sacred fires, who have performed the first sacrifice, and who have undergone the consecration, viz, hotr, maitravaruna acchavaka and gravastut brahman, brahmanacchamsin, potr and agnidhra udgatr, prastotr, pratihartr and subrahmanya, and adhvaryu, pratiprasthatr, nestr and unnetr

[1] Cf e g Ap XXI 2 1 with note 1 on Germ transl

2, 3 All must perform the acts belonging to the sacrificer in the sequence of their consecration, if through not confliction of the priestly acts, it is impossible to perform them simultaneously [2]

[1] See e g SB XII 1 1 1-11

[2] If this is the meaning (and cf Ap XXI 1 19,20) we would expect rather instead of not confliction conflict on

4 It is the chief[1] only who performs the acts (of the yajamana) which relate to others

[1] mukhya=grhapati On the meaning cf Ap XXI 2 2

5 If there is conflict in the rite, they should conform them to the majority

As in the use of the narasamsa or tanunapat (second prayaja), MVO p 97

6 When the libations to accompany the giving of the sacrificial fees are performed, they should day after day[2], shutting their black antelope hides, pass over (to the north) along the path of the cows which are the fees[1] (muttering) "Here I will bring myself as sacrificial fee, in order to obtain fair fame, the world of heaven, immortality"

[1] Cf CH, Ap XIII 5 7

[2] Instead of *ahar ahar aty arcyanti* I propose to read *ahar ahar atyanti*,

of the expression *daksiṇāyana* Āp XIII 6 9, and *u lauca atiyanti* Āp XXI 5 10

[3] Cf Āp XIII 6 8 on the Iḍāyajna at the *dakṣiṇātinayana* of Āp XIII 5 11

[4] The matter n, in agreement with the Br XV 1 At a sattra where there is no yajamāna dakṣiṇās are not given but in a mystical manner the participants offer themselves as dakṣiṇā (*ātmadakṣiṇam vai sattram*)

7 After they have arisen (from the sacrificial session, after they have finished the sacrifice) an agnistoma with a thousand cows as sacrificial fee, to appease the pṛṣṭhas (*pṛṣṭha śamanīya*) (is performed)[1]

[1] Cf Āp XXI 13 5 The Comm cites a śruti *sattrinaḥ sattrād udavasāya pṛṣṭha śaman yena yajeran*

8 Some (declare) the pṛṣṭha śamanīya as applicable to all[1]

This means probably that each sattrin must separately perform it(?)

9 It is obligatory at sattras from the twelve day sattra on, up to that of forty days, which increase by one (day)

On rātrisattra cf note 7 on Ārṣeyakalpa p 123

10 By which days the twelve-day (sattra) increases, these we shall now explain

XIII 15

1-3 For the sake of (adding) one day they apply the mahāvrata or between the pṛṣṭhya six day period and the chandoma days an overnight rite with all the stomas

i e to make a dvādaśāha into a trayodaśāha

4 For the sake of two days, the go and āyus days

5 Wherever this precept is given, he should understand the second and third day of the abhiplava (six day period)[1]

As these days can also be performed as ekāhas but then they differ somewhat

6 For the sake of three days the first three days of the abhiplava six day period

7 For the sake of four days these same three days with the mahāvrata as fourth

8 For the sake of five days, the five (days of the abhiplava)

9 For the sake of six days, the six (days of the abhiplava)

10. For the sake of seven days, these same with the mahavrata as seventh [1]

[1] These arrangements are not as far as I can see, found in other sources

11 In this manner they fill up the number of days that are for each fall required [1]

[1] Taking the smallest number of days before the bigger So e g the twentythree day sattra should consist of five abhiplava days a six day prstha (?) period, the dvadaśaha (?)

12 Their place of insertion is between the proceeding day and the prsthya six day period

13 But the place of insertion of the mahavrata day is immediately after the tenth day

[1] Cf note 1 on PB XXIII 10 (Engl transl)

XIII 16

1 Now they except the following (arrangements)

[1] *apavadanti* can hardly mean 'they blame' What now follows are exceptions to the preceding arrangements

2 At the twenty day sattra the added days are the abhiplava six day period, and the abhijit and visvajit

How is this sattra composed? Cf PB XXIII 14 1

3 The first twentyone day sattra is composed of an abhiplava six day period, an overnight rite, two abhiplava six day periods

[1] Thereto must be added the proceeding (prayaniya) and the closing (udayaniya) days PB XXIII 15 differs slightly

4 The second twenty day sattra comprises the six day prsthya period, the (three) svarasaman days, the visuvat day, the (three) svarasaman days (but now) in reversed order and the prsthya six day period begins with the thirtythree versed day [1]

[1] These together with prayaniya and udayaniya make twenty one days This agrees with PB XXIII 16

5 The twentyfour day sattra, which is called 'the course of the united ones comprises a six day period with the prsthasamans, an unexpressed thirtythree versed day, at its midday-

service the [illegible]uva rathantara saman must be applied, a thirty three versed day, expressed, a twentyseven-versed day, two twentyone versed days a twentyseven versed day, a thirtythree versed day, expressed, a thirtythree versed day, unexpressed, a six day prstha period begun with the thirtythree versed day, a nine versed day, unexpressed, a jyotistoma as agnistoma [2]

[1] prsthyastoma = prsthyasa laha

[2] Together with the prayaniya and udayaniya days these make 24 The arrangement agrees, with one slight exception, with PB XXIII 19

XIII 17

1 The thirtythree day sattra comprises the (first) five days of the abhiplava six day period, thrice performed, a visvajit as overnight rite, that same five day period, the ten day period [1]

[1] This agrees with PB XXIV 1

2 The thirtyseven day sattra comprises the twentyfour versed day, an abhiplava six day period, the prstha six day period, a nine day period [1] the go and ayus days, the ten day period and the mahavrata [2]

[1] On this cf sutra 3 [2] This differs from PB

3 The fortynine day sattra, which is commensurable with the year,[1] comprises the twentyfour versed day[2], three abhiplava six day periods (3 20), the nine day period (21 29) beginning with abhijit and consisting of abhijit, (three) svarasaman days, visuvat day, (three) svarasaman days in reversed order and visvajit, the abhiplava six day period (30 35), the go and ayus days (36 37), the ten day-period (38-47), the mahavrata day (48) [1]

[1] See note 1 on PB XXIV 14 1b (transl)

[2] At the beginning and end the prayaniya and udayaniya days This makes 49 Agrees with PB XXIV 14

XIII 18

1 Now the two sixtyone day sattras

2 The first has two prsthya six day periods before and after the nine day period

' And the re t is similar to the pre ed ng sattra 49+2×6=61

3 The second has the two prsthya six day periods in reversed order

4 The hundred day sattra is arranged according to the rule

5 It comprises fourteen and a half abhiplava six day periods, of which the first half is the three day period a ten day period and the mahavrata day

This agrees with PB XXIV 10 (1+3+14×6=84+10+1+1)

XIII 19

GAVĀM-AYANA

1, 2 The gavamayana (has) seventeen diksa days or twelve

' So only Ap Has Sankh been h s base?

3 They should undergo the consecration (diksa) one day after new moon day in the month of Taisa or Magha

' Thus the Br XIX 2 with ity ahuh

4 For then the upavasatha day falls on new moon day of Magha or Phalguna

5 Those who practice twelve diksa (days) should undergo the consecration four days before the day of full moon

6 For them the (first) pressing day falls on the fifth day of the bright half of the moon

It is not clear how this is possible

7–16 Having undertaken the proceeding overnight rite, and the twenty versed day they undertake four abhiplava six day periods with a prsthya six day period as fifth This is a month Having undertaken five months arranged in this manner they undertake three abhiplava six day periods with a prsthya six day period as fourth and the nine day period after the visvajit day they undertake the (same) months (as prescribed for the first half of the year) but now the prsthya six day period must precede (the abhiplava) the prsthya and abhiplava periods are reversed day after day, as also the vaisvadeva hymns' of the last abhiplava days ' Having undertaken the prsthya six day period (he under

takes) three abhiplava six day periods, this is a month Having undertaken the prsthya six day period they undertake four abhiplava six day periods Having undertaken four months arranged in this manner, they undertake three abhiplava six day-periods, the ayus day, the go day, the ten day-period, the mahavrata and an overnight rite

Cf XIII 17 3 (middle)

[2] See XI 9 7 On the whole cf the Br XXVI 1 and PB XXIV 2 (introduction to Arseyakalpa p xxiv ff) So the first month and the last comprise each 32 days and the two middle (6-7) months 28 all the others 30 (32+32+28+28+8×30 = 360 the visuvat day not being reckoned

17 This is the application of the days for the gavamayana

18 The sattras of a year's duration follow this norm

19 The difference in these does not affect the ten-day period [1]

This remains unchanged in every year sattra

20 Instead of the prstha six day period comes the abhiplava This is the 'sattra of abhiplava periods'

[1] This kind of sattra is unknown from elsewhere (perhaps in JB)

XIII 20

UTSARGINAM AYANA

1, 2 At the year's rite with dismissed day rites, they should dismiss (omit) the *soma* pressing days which fall on the days of full moon

[1] On this rite cf PB V 10 and the sources quoted in the Engl transl and JB (Auswahl no 164) The above given view is that of the JB

3 Or those which fall on both the full moon and the new moon days [1]

[1] This is based equally on the JB

4 Or they should apply on these days a 'one and three stoma' [1]

[1] This rests either on PB V 10 6 or on JB See note 1 on PB l c

5-7 Or they should leave out (on these days) of the laud verses,[1] of the recitations and of the sacrificial formulas (on) each (day) one

¹ This is found still only in Āp XXI 25 6 who takes it from Śankh ?

8 They who leave out (the rites of a day) should on this day sacrifice a he goat to Prajapati

¹ Cf TS VII 5 7 4

9 Or (instead to Prajapati) to that deity to which the savana he goat is immolated

This seems only to be found here

10 In this case they insert (different kinds of) havis, in the rites of the victimal offering ¹

After the vapa at morning service comes the morning savana purodasa, then an eight kapala purodasa for agni after the victimal cake of the midday service comes the midday savana purodasa then an eleven kapala purodasa for Indra with the Maruts after the offering of these parts of the victim at the third savana comes the afternoon purodasa and then a twelve kapala purodasa for the All Gods So the Comm on the ground of PB V 10 9-11

11. For these havis (substance s the same rules prevail which prevail for the rites that are enjoined in the connected per formance of the animal sacrifice

¹ Cf note 1 on IX 27 3

12 They take as laud triplets the corresponding ones of the next day ¹

¹ To what purpose ? Cf JB II 396 *utsrjyam ca iva ca ceti yad evāhar utsrjerams tac chvo bh te pratisa nkhyāyopaprastuyuh t im u i himanty agruva iti svo bh te pratipadam kurv ran*

13 The (formula for) 'over prompting ' is according to the aim

¹ Cf note 3 on X 1 11

14 After they have arisen (finished the sacrificial session) they should perform the twelve day sattra ¹

¹ This is based on JB II 394

15 Those who dismiss both days (full and new moon rites) should perform the session of the 'course of the united ones ¹

Cf supra XIII 16 5 JB l c *tam etam uparistāt samvatsarasya caturvimsatirātram upayanti* to make good the omission of these 24 days

XIII 21

ĀDITYĀNĀM AYANA

1, 2 In the 'course of the Adityas' the stomas of the abhiplava

six day periods are alternately nine and fifteen versed in the first part of the year, fifteen and nine versed in the second part The months have the pisthya six day periods in the middle

3-13 In the sixth month having performed three abhiplava six day periods they undertake the prsthva six day period and the nine day period Instead of the abhijit comes the brhaspati sava, instead of the visvajit the indra stoma After the prsthya and abhiplava six day period they perform the ten day period with transposed metres, a nine versed agnistoma, the (two) udbhid and valabhid days Having gone on with four months, in which the prsthya six day period is in the middle they undertake two abhiplava six day periods with a prsthya six day period in the middle, then the go and the ayus days and the chandoma ten day period (at the end the mahavrata and the over night rite)[1]

[1] All agrees with PB XXV 1 1-2 Cf the Engl transl with notes

XIII 22

ANGIRASAM AYANA

1-6 At the 'course of the Angiras the stoma of the abhiplava six day-period is nine versed In the first section of the year they perform the months so that the prsthya six day periods come first, in the latter section so that they come at the end An ayus day, a go day The remaining is identical with the 'course of the Adityas'

All agrees with PB XXV 2

XIII 23

DRTIVATAVATOR AYANA

1-5 At the 'course of Drti and Vatavat' they perform the month with each of the prstha stomas,' as visuvat the mahavrata is taken, (in the second section of the year) they perform the month with each of the prstha stomas, but now in reversed order[1]

' PB XXV 3

6–8 At the sattra of the serpents an overnight rite is at the beginning and at the end, agnistomas are in the middle, the year consists throughout of tens and tens, the visuvat is twelve versed

' PB XXV 15

XIII 24

KAUNDAPAYINAM AYANA

1 For the 'course of the Kundapayins the consecration period lasts one month

2 Having bought the Soma and having tied it up (to guard it for later), they perform the upasads and then perform during a month the agnihotra, day after day

3 During a month the sacrifices of full and new moon

4 During a month each of the section of the caturmasyas

One month the vaisvadeva, one the varunapraghasa one the saka medha one the sunasiriya

5 During a month sacrifices of Soma with the prstha samans each with the five beginning with the nine versed

6 During eighteen days with a thirtythree versed sacrifice of Soma Then the ten day period the mahavrata and an over night rite

All agrees with PB XXV 4 1

7–13 He who is hotr (at the same time) is adhvaryu and potr, he who is maitravaruna (at the same time) is brahman and pratihartr, he who is udgatr is acchavaka and nestr, he who is prastotr is brahmanacchamsin and gravastut, he who is prati prasthatr is agnidh and unnetr, the subrahmanya is (only) su brahmanya, the grhapati only grhapati

Nearly identical with PB XXV 4 5

14 At close contact of place and time he should transmit (his own act) to (one of the others) who is not a chief and not separated by place

Is this the meaning? The hotr should perform the acts of the adhvaryu now if e g the hotr who has to perform also the acts of the adhvaryu, girds the sacrificial post he must transmit the reci a

tion, which he has to hold in his function of hotr to the maitravaruna

15 The other acts he should perform, going each time to the place appointed for him

16 A one day rite, getting into an aggregate (of more days such as a sadaha), should take 'the peculiarities that are performed'

If an ekaha, e g the caturvimsa day comes to make part of the complex of days which constitute the gavamayana

See sūtra 18

17 They should disappear (fall forth) from a (day) belonging to an aggregate which becomes a one day rite[1]

[1] Meaning ?

18 The 'peculiarities that are performed are the verse "This sacrifice' (as offering verse for the hariyojana draught), 'the overprompting' with the inviting verse[1], the laud triplets of the next day[2], the verse containing *la* of the hotrakas and the verses destined for the entrance of the sastra[3] and the "Like a carpenter" triplet[4]

[1] *ayam yajnah* RV I 177 4 (see above X 1 10) the atipraisa (see ib X 1 11), the inviting verse RV III 53 5 *parā yahi* (see ib)

[2] See XII 2 1

[3] Cf XII 3 5

[4] Cf XII 5 3 On the whole of XII 6 1

19 The kaundapayinam ayana has the same arrangement of days as the gavamayana

XIII 25

LONGER SATTRAS

1. During four months they undertake the consecration (live as consecrated)

2 During four months they perform the upasads

3 During (the) four (remaining months of the year) they press the Soma (perform sacrifice of Soma)

4 (They undertake) the first two months and the last two of the gavamayana,[1]

[1] Cf XII 5 10, Kats XXIV 5 8 the first, sixth, seventh and last

5 and the two months of twenty eight days[1] and the visuvat

day

' KB XXVI ı

6 This sattra ıs called 'the small (course) of the Tapascits'

XIII 26

1 A year they are consecrated

2 A year they perform upasads

3 A yeaı they press out the Soma

4 This ıs called 'the course of the Tapascits'

This agrees with PB XXV 5 Āsv XII 5 11

XIII 27

1 Three years they are consecrated

2 Three years they perform the upasads

3 Three years they press out the Soma

4 This ıs called 'the big course of the Tapascits

5 The multiplying of the gavamayana prevails for the sattra of more than one year

6 Or (they are performed) with omission of the composed months '

This refers to XIII 25 4

7 An overnight rite, a thousand days (of sacrifice of Soma) and an overnight ıs 'the thousand pressing rite of Agni

' PB XXV 9

XIII 28

1–4 The three years sattra to be performed by those who desire progeny comprises during the first year the gavamayana, during the second year the ayana of the Adityas, during the third year the ayana of the Angırasas '

' PB XXV 16

5 For the twelve years rite of Prajapati they perform each three years with one of the four prsthya stomas, beginning with

the nine versed one'

' PB XXV 6

6 For the thirty three years rite of the Saktyas they perform with each of these same nine years'

PB XXV 7

7 For the hundred years rite of the Sadhyas they perform with each of these same, each twentyfive years'

' PB XXV 8

8 For the thousand years rite of the Visvasrjs they perform with each of the e each five times fifty years'

' PB XXV 18 5×(55×5=275)

XIII 29

SĀRASVATĀNĀM AYANA

1 For the sacrificial rites performed along the Sarasvati river, the consecration takes place at the spot where (the river) is lost (in the sand of the desert)

2 Having bought the Soma and having tied it up, they perform the upasads Then they undertake the proceeding overnight rite After the offering of the sannayya the adhvaryu throws a yoke pin (in eastern direction) There (on the spot where it comes down) they bring the Garhapatya fire and on a distance of 36 strides (to the east) they fix the place for the Ahavaniya

3 The sadas is wheeled

4 Likewise the agnidhra

5 The sacrificial post is mortar shaped at the base

6 They do not dig the resounding holes

7 During this half month of waning moon they perform (day after day) the sacrifice of new moon

8 On the day of full-moon there takes place a go day as ukthya, with the brhat saman

9 Only this half of month of waning moon they perform the sacrifice of full moon

10 On the day of new moon takes place an ayus day as ukthya with the rathantara saman

11 During the first section of the year they move against the stream

12 They prepare (and sacrifice) a mess of boiled rice for Apamnapat

13 The inviting and offering verses are RV II 35 11 and II 35 14

14 At the juncture of the Drsadvati

15 They enter into the Sarasvati (?)

16 *To a hundred cows they admit a bull*

17 When these become a thousand then they break up (finish)

18 Or when all are weakened (?)

19 Or when the Grhapati dies

20 Or when they reach Plaksa prasravana, (in the latter case) they prepare and sacrifice an isti for Agni Kama

21a At this isti they give (as sacrificial fee) a mare and a female slave which have a young one

21b At Karapacava they descend into the Yamuna for the lustral bath

22 This is the course of Mitra and Varuna

Nearly all agrees with PB XXV 10

23 An overnight rite, an abhijit and a visvajit a go- and an ayus day are the two flanks of Indra, and an overnight rite¹

Cf PB XXV 11 1 differs slightly of note 1 (on transl)

24 This is the 'course of Indra and Agni

25, 26 An overnight rite, a jyotis day, a go day an ayus day, an abhijit and visvajit are Indra s flanks and an overnight rite This is 'Aryaman's course

¹ PB XXV 12

27–29 During a year he should guard the cows of a brahmana, during a (second) year he should at Vyarna Naitadhanva kindle his fire (for domestic worship), during a year he should at Parinah establish (and maintain) his fires (for Vedic sacrifices) Then he goes along the southern bank of the Drsadvati, offering a cake for Agni baked on eight kapalas each (day) on a distance of a yoke pin s throw

30 At Triplaksa they descend into the Yamuna for the lustral bath

31 This is the sacrificial session at the Drsadvati'

[1] PB.XXV.13.

32. An overnight rite, a thousand nine-versed years and an overnight rite: is the thousand years' sacrificial session of Prajāpati.[1]

[1] PB XXV.17.1.

EKĀHAS

XIV.1

1. The (points of) difference from the norm (the prakṛti), which prevail at one day-sacrifices and ahīnas (shall now be treated).

2. Which day or which service is prescribed on any day, that is combined with the functions of the hotr (and his assistants)[1]

[1] Meaning?

3. When nothing (particular) is mentioned, (the rite of the following sacrifices) is that of the (normal) one-day-rite.

XIV.2

HAVIRYAJÑAH SOMĀH (XIV 2-13)

1. He who is desirous to obtain priestly lustre, should perform the rite of establishing his sacred fires (as a one-day soma-sacrifice).[1]

[1] This is found nowhere else

2. The lauds of this rite are performed each on eight verses.

3, 4. The gāyatrī is eight-syllabic (and) the gāyatrī is splendour, (is) priestly lustre

5, 6. The first pṛṣṭha-stotra is the rathantara : the rathantara is the holy word

7, 8. The offer is an agniṣṭoma : the agniṣṭoma is the holy word.

9. By this thrice successful holy word he gets splendour (and) priestly lustre

10, 11 The śastra is arranged in triplets[1]—threefold is food : what must be eaten, what must be drunk, what must be chewed[2]— in order to reach all of this

[1] Cf. XI 3 1, note 2.

[2] *annam pānam khādayanti*, this yields no satisfactory sense. I suggest *annam pānam khādyam iti*.

12, 13 The sacrificial fees consist of twentyfour (cows) the year has twentyfour half months to reach the year

14 In addition to the usual he goat of the pressing day, at this rite three others must be immolated (one) to Agni Pavamana (one) to (Agni) Pavaka, (one) to (Agni) Śuci '

On these three manifestations of Agni cf II 2.1 11

15 In addition to the barren cow, one of the same kind' must be immolated to Aditi

evamvidha

16 The reason why these victims are thus tied (to the post and immolated) is the wish not to depart from the rite of establishing the sacred fires

17 Immediately after the pressing cakes of the morning services of this rite he offers a cake, baked on eight kapalas, to Agni Pavamana

18 After those of the midday service, one to Agni Pavaka

19 After those of the afternoon service, one to Agni Suci

20 The pressing cakes, now, are an insertion, he thereby makes an insertion into the insertion

21 And as to the fact that a barren cow must be immolated in addition to the regular one the rite of establishing the sacred fires closes with Aditi

22 So he adhibits the same liturgical form which belongs to the establishment of the sacred fires, at this sacrifice

XIV 3

1 In this manner the victims and the sacrificial cakes are connected with those sacrifices of havis which are combined with a sacrifice of Soma

2 The recitation at this rite (after each stotra) (is the following)

3 The ajya sastra consists of the triplet "What is carrying best"

RV V 27 7 9

4 The prauga sastra is that of Madhucchandas

Cf VII 10 3ff

5. For the hotrakas the laud triplet, the corresponding triplet and the concluding part are each a triplet

6 The marutvatīya-sastra consists of the triplet "O Indra accompanied by the Maruts, drink here the Soma"[1]

[1] RV III 51 7-9

7 The niṣkevalya-sastra consists of the triplet "Of men thou the most manly with praises and laudations"[1]

[1] RV III 51 4-6

8 The entrance of the sastra for the maitravaruna's (niṣkevalya) is the triplet "O adhvaryu, O hero, bring to the great Indra".[1]

[1] RV VI 44 13-15

9. For the brahmanācchamsin the preceding one[1]

[1] RV I c 10-12

10 For the acchavaka the next following one[1]

[1] RV I c 16-18

11. Of the concluding parts the last (triplets are applied) (for these three recitations)

12 Instead of the hymns at the vaisvadeva and the agni maruta sastras are applied the triplets "Up that God with the golden", "Rich in butter encompassing the worlds"[2], "Indra with the Rbhus rich in booty"[3], "May the Asvins grant us hail"[4], "Agni Vaisvanara by the mind"[5], "May the swift ones go forward"[6], "The enkindled Agni with fuel I invoke"[7]

[1] RV VI 71 1 3 (savitram)
[2] RV VI 70 1-3 (dyavapṛthivīyam)
[3] RV III 60 5-7 (a bhavam)
[4] RV V 51 11-13 (vaisvadevam)
} for vaisvadeva sastra

[5] RV III 26 1-3 (vaisvanariyam)
[6] RV III 26 4-6 (agnimarutam)
[7] RV VI 15 7-9 (jatavedasyam)
} for agnimaruta sastra

13 When it is ordained (in this work) 'arranged in triplets (is the sastra)' he should understand this (kind of) sastra

14 Or the (sastra) arranged in triplets from the one day rite (may be applied)[1]

15 By this rite the two agnihotras (of evening and morning) are explained

[1] So the agnihotra may be performed as a soma rite According to the Comm this should then be an ahina a two day rite, this must

be right, although the ahinas are treated later

16 At the first (day), milk dedicated to Agni is offered.'

At the evening agnihotra the offering formula is *agnir jyotir jyotir agnih* This offering of milk must then take place at the evening service after the savaniya cake

17 At the latter (day) (milk) dedicated to Sūrya '

' At morning the agnidh formula is *sūryo jyotir jyotih suryah* Here this offering of milk takes place at the morning service after the savaniya cake

18 And there are two victims '

' One for Agni, one for Sūrya

19 In addition to the barren cow one of the same kind must be immolated to Prajapati '

' At the usual agnihotra at evening and morning a second ahuti is poured out without mantra, destined for Prajapati

XIV.4

1 The repeated establishment of the fires combined (with a sacrifice of Soma) should be performed by one who wishes for splendour

2 The lauds of this (rite) are performed each in five verses

3–5 The pankti metre is of five feet (verse quarters" the sacrifice is five-fold: (so this is done) in order to reach the sacrifice

6 The recitation (after each stotra) is that of the agnistut which is destined solely for Agni '

' In accordance with the nature of the punaradheya which is *sarvam agneyam*

XIV.5

1 The sacrifice of full moon and new moon (performed as sacrifices of Soma) are destined for one who is desirous (of obtaining) food

2, 3 The idadadha,' the agrayana, and the isti of Soma without pravargya, the daksayana sacrifice', (these) four are destined for one who wishes to reach all '

¹ The dual and the plural are striking ¹

4 Equally is the great sacrifice ¹

¹ The mahayajña is mentioned also XIV 8 11 and XV 9 11 It is known only from the TS III 2 2 2 3 and Baudh XIV 8 and XVII 61

5 In this sacrifice the offerings of the caturmasyas are inserted

6 And the victims destined for the deities of the parvans of the *caturmasyas*

7 In addition to the barren cow, victims of the same kind destined for the deities of the single kapalas¹ must be immolated

¹ They are enumerated by Baudh XVII 63 342 8

8 The (kind of) sacrifice is an overnight rite

¹ Baudh XVII 61 *jyotir atiratra ityeka ahu?* Was Baudh acquainted with the Sankh ?

XIV 6

1 Prajapati being desirous of progeny, having performed ascetism, beheld that sacrifice the vaisvadeva caturmasya This he brought near, this he performed having sacrificed with it he was procreated One who is desirous of progeny should perform it ¹

viz the vaisvadeva as a sacrifice of Soma

2 In addition to the savana victim a he goat destined for the All Gods is immolated

3 In addition to the barren cow, a barren cow of the same kind must be immolated to Heaven and Earth

ON SUTRAS 2 3— So only Baudh XVII 55 334 15 All the other sources differ

4 The recitation (for each of the hotr and assistants) is the nine versed one ¹

¹ So PB XVII 13 1 and JB

5 Or it is arranged in triplets

6 Having come out of the lustral bath and having performed the isti on the newly chosen spot, the sacrificer constantly during four months day after day, in the intermediate time (between two caturmasyas) performs the 'session of the sages' either with an isti for Agni, or for Agni Visnu ¹

' This daily işti, which is only prescribed in our text, must be a modification of the munyayana, as described above: III 11.7-10.

7. This is, at this occasion, his consecration.'

' This seems to imply that he does not perform a dīkṣā before each following cāturmasya soma

XIV.7

1 "Prajāpati had created the beings (progeny) through the vaiśvadeva These, being created, consumed without being permitted, the barley which belonged to Varuna. These Varuna fastened by means of his nooses They went to their father Prajāpati and resorted to him (with the prayer): 'Find out that sacrifice through the performance of which we may be freed from Varuna's nooses and from all evil'. Thereupon Prajāpati in the fourth month beheld that two day-sacrifice: the varunapraghāsa. This he took unto him and after having performed it gratified Varuna He being gratified freed the creatures from his nooses and from all evil. The creatures belong to him who thus knowing performs the Varunapraghāsa, are freed from Varuna's nooses, and from all evil'

' It is striking that this brahmana is nearly identical with KB V.3, where equally the pleonastic *pra ha vā asya prajā(h) . sampramucyate* is found

2 The two (days) are ukthyas '

' Thus only Baudh. XVII 56 JB is uncertain. PB differs, here only the last is ukthya

3, 4. On the first day a he-goat for Varuna must be immolated in addition to the savana victim, on the second day one to the Maruts

This differs from the Kauthumas (PB), Jaiminiya has the victim to the Maruts on the first, that to Varuna on the second day, thus also Baudh

5. A barren cow of the same kind destined for Ka' is immolated in addition to the usual one

' JB *kāyopālambhya* Baudh agrees

XIV.8

1 Those creatures said to Prajapati: "For which food, now,

hast thou created us"? Thereupon Prajapati beheld on the fourth month this three-day rite, the sakamedha (caturmasya). This he brought near This he performed and by its performance he reached the food. This rite should be performed by one who desires food.'

' This motive seems to be met nowhere else

2. An agnistoma, an ukthya and an overnight rite (are the three days).'

' So the Arseyakalpa

3. On the first day a he-goat for Agni Anikavat is immolated in addition to the savana-victim,

4. on the second day one for the Samtapana Maruts,

5. on the third day one to Mahendra.

6. A barren cow is immolated to Viśvakarman in addition to the usual one.

7. The recitation is that of the one-day-rite in accordance with the (first three days of the) prsthya (six-day-period).'

' As given in X 2-4 (?).

8. Or the (first three days of the) prsthya six-day-period (are) intertwined '

' ? *vihrta*, VII 15 9, IX 5 4, XII 11 6

9. Or the recitation on the third day is taken from (=is identical with that of) the viśvajit of which the first prstha-stotra is the brhat '

' Cf. XI.15.1ff.

11. The same (rule prevails) at the 'great sacrifice'' which is performed with the wish to reach the whole term of normal life

' This is probably the sacrifice mentioned above XIV.5.4ff

12. Equally at the two one-day-rites. vinutti and abhibhūti,'

' Cf. XIV.36.5.

13. at the svarjit,'

' Cf. XIV 47.

14 and at the Indravajra '

' Cf XIV 22 4 (here called simply *vajra*), cf XV.11 13

XIV.9

1 These creatures said to Prajapati. 'For which support,

now, hast thou created us? Thereupon Prajapati beheld that rite, the sunasiriya (caturmasya) This he took unto him This he performed By performing it he got a firm support This sacrifice should be performed by one who desires to get a firm support'

This exposition seems to be peculiar to our text

2 A (he goat) for (Indra) Sunasiriya must be immolated in addition to the savana victim

3 A barren cow for Surya of the same kind is immolated in addition to the usual one

' So Baudh only

4 Twenty cows he gives at the vaisvadeva,

5 thirty at the varunapraghasa,

6 fifty at the sakamedha,

7 twenty at the sunasiriya

8 That makes one hundred and seventy

Sūtras 4 8 are peculiar to our text all the others differ

9 An rtu comprises one hundred and twenty days

10 Thereby he reaches the rtu

11, 12 By the rtu he reaches the year and the fulfillment of those wishes that are in the year

XIV 10

1 At the caturmasyas which are combined with victimal offerings (the rite is as follows)

2 On the preceding day the animal rite takes place

3 On the following day the victim for the All Gods (is slaughtered)

4 Along with the victimal cake the deities of the caturmasyas (come in) in accordance with each parvan

5 The svistakrt oblation is that of the animal sacrifice

6 With the exception of the places of insertion

? Cf I 16 10 IX 27 3

7 The (rite of the) whey (is performed) on its proper place

8 It (each caturmasya) finishes with the (rite of the) heart-spit

9 At the varunapraghasa (caturmasya) there are two victims, one for Varuna and one for the Maruts[1]

[1] PB XVII 13 8 10a ?

10 On the second day (?, they erect a sacrificial post[2]

[1] ? the northern vihara

[2] PB I c 10b

11 At the last two (caturmasyas) (the victims are destined) for Mahendra and Indra Sunasirija

12 The istis come in at their proper places

13 Likewise the pitryesti

14 Or the victims may be according to the deities

15 This is explained by the set of eleven (victims)

[1] And in this case there is a yupa for each victim

16 At the 'great oblation', there are victims destined for Agni Anikavat, for the Samtapana Maruts, for the Grhamedhin Maruts, for the Kridin Maruts and for Mitra

All (especially the last mantra) is not clear the term mitrahva seems to be used here in the same sense as sakamedha

17 Or, at the end of each parva, a victim to Indra and Agni (is immolated)

18 The rest is the same

[1] As in the caturmasya performed as isti

19 Or even at one parvan and one single victim destined for Indra and Agni all the havis oblations of the different caturmasyas (may be offered) one after another

20 Having invoked the ida, (he performs) the pitryesti

21 After the (offerings) to Tryambaka (follow) the rites beginning with the after offerings or the rites of the victimal offering beginning with the manota

22 The (caturmasyas) with all the victims have the same sacrificial fees as those which are combined with sacrifices of Soma

23 Those which are combined with victims have the same sacrificial fees as those of the caturmasya victims

XIV 11

1 The pratyavarohaniya one day-rite is performed for him

who wishes to get a firm support[1]

[1] The rite to descend again from the svarloka, which has been reached by some sacrifice to earth. It is only the Vadhula sutra, where we find detailed this rite (Acta Orientalia IV p 168f) The Arsevakalpa puts it in immediately after the vajapeya of Baudh XI 13 end

2 It is a jyotistoma in which only the samkalpa differs

3 The pasubandha (as one day rite) prevails for one who wishes to get cattle

4 Its lauds are eleven versed

5-7 The tristubh is of eleven syllables, the cattle is of tristubh nature (so it serves) for obtaining cattle

8 The two hymns into which the nivid is inserted are "Drink the Soma which thou, O mighty one, hast opened", and "Come, let us approach Indra, wishing for cows"[1][2]

[1] The marutvatiya and niskevalya

[2] RV VI 17 and I 33

9 (These two hymns with their words) "Extolling the big stable of cows, O Indra"[1], and "Come, let us approach Indra, wishing for cows" contain praises of cows this is the feature of this day

[1] RV VI 17 1b

10 And at the udbhid and valabhid and at the gosava[1]

[1] Here the same hymns must be applied The ekaha thus described occurs only in our text

XIV 12

1 Now the sautramana (one day rite)

2 Indra being desirous of reaching the full measure of normal life, practised asceticism Having practised asceticism he beheld that sacrifice the sautramana This he took unto him, this he performed After having performed he attained to long life This rite he imparted to Bharadvaja who was aged (saying) 'I forsooth by performing this rite, have reached the whole duration of life Do thou also perform it' And Bharadvaja performed it and attained the whole duration of life This

whole life lives he who knoweth thus and who performs this rite

3 Its (first) prstha (laud) is the rathantara

4 The (kind of) sacrifice is the agnistoma

5 The sacrificial fee is according to *glaubige Gesinnung* (*sraddha*)

6–10 It contains three lauds of nine, three of fifteen, three of seventeen, three of twentyone verses (each) for the constant increasing,

11 (as they wish) 'may we obtain a long life constantly increasing'[1]

[1] This whole description seems to be found only here

XIV.13

1 At this rite two animals a grey[1] he goat to the Asvins a ewe to Sarasvati, are immolated in addition to the savana victim

[1] *loha*, the other texts *dhumra*

2 To Indra Sutraman a barren cow of the same kind is immolated in addition to the usual one

3 The reason why these victims are thus tied (and slaughtered) is the wish not to depart from the sautramani

4 After the savana cakes of the morning (service) they put fuel to the fire outside[1] and go on with the (i e pour out the libation of) surasoma[2]

[1] Cf Āp XIX 1 16

[2] i e with the arack (the sura)

5–7 After the savana cakes of the third (service) they prepare (and sacrifice) a cake baked on twelve kapalas for Savitr, one on eleven kapalas for Indra, one on ten kapalas for Varuna[1]

[1] Cf Āp XIX 2 15 (TS I 8 21[1])

8 The pressing cakes, forsooth are an insertion he thereby makes an insertion into the insertion[1]

[1] Identical with XII 2 20

9 Now, in that for Indra Sutraman a barren cow is immolated in addition to the usual one, (the reason thereof is) along with Indra Sutraman the sautramani is completed

10 He (thereby) applies the essential form of the sautramani the form of this offering

11, 12 Some[1] perform this (one day rite) as an overnight rite with twentyone versed lauds, with the brhat as (first) pistha-(laud) and with both the samans (rathantara and brhat)

[1] As the sautramana el iha is only known from our text, it is impossible to decide who are these 'some'

13 Its recitation is that of the visvajit with the brhat as (first) pistha (laud)

Cf note on XIV 8 9

14 Here ends the description of the sacrifices of havis to be performed as sacrifices of Soma

XIV 14

UDBHID AND VALABHID

1 The Gods being desirous of getting cattle, having during four months observed a vow, beheld that sacrifice the udbhid Having performed it they got cattle This sacrifice should be performed by one who is desirous to get cattle If, after having sacrificed with the udbhid, he thinks 'the cows delay in coming to me', he should during four months observe the vow and then perform the valabhid Then the cows will not delay in coming unto him[1]

[1] 11 s n otiveerri g only l ere

XIV 15

GOSAVA

1 The gosava should be performed by one who is desirous of getting cows

2 The lauds consist each of thirty six verses

3 The brhati is of thirty six syllables

4 Cow is of brhati nature

5 So this is for reaching cows

XIV.17

1. Prajapati, wishing to reach this world (the earth) performed asceticism and beheld this sacrifice (called) bhūḥ Having performed it he reached this world. He who wishes to reach this world should perform it.

XIV.18

1. Prajapati, wishing to reach the intermediate region, performed asceticism and beheld this sacrifice (called) bhuvah Having performed it he reached the intermediate region. He who wishes to reach the intermediate region should perform it.

XIV 19

1. Prajapati, wishing to reach yonder world, performed asceticism and beheld this sacrifice (called) svah Having performed it he reached the yonder world He who wishes to reach the yonder world should perform it

2 The recitations (at these three one-day-rites) are those of the svarasâman (days[1]), in accordance with the stoma.[1]

[1] Cf. XI 11.1 They are all seventeen-versed.

3 And the hymns in which the nivids are inserted, are in anustubh (not in tristubh) metre.[1]

[1] Of the three ekahas only the first is mentioned shortly by Āp XXII.7.26 and Kāty. XXII 1 3 An older source seems here to be known

XIV.20

1. The sun being desirous of lustre, having performed asceticism beheld this sacrifice : the śukra-stoma [1] Having performed it he got lustre One who is desirous of lustre should perform it.

2 Twenty-one white horses are the sacrificial fees.

3 The rite is that of the visuvat day.

[1] Cf. XI 12

XIV 21

1 The one day rite called tivrasava[1] ('strong soma') is destined for one who wishes to become strong by progeny, by cattle[2]

[1] The word *sava* generally is used for those ekahas which are combined with the abhiseka of a dignitary

[2] So the JB

2 Before the hymn of the marutvatiya sastra, in which the nivid is inserted, the verse (is inserted) "Here is strong Soma, O Indra, the strong one, drink of it, O God with the bay steeds, for the victory on Vrtra Sharpening thy vajra fill thy belly The unassailable bull the strong Indra"

[1] The verse is known only from our text, only the last verse quarter is RV IV 18 10b The accusative floats in the air

3 (The hymn in which the nivid is inserted) at the niskevalya sastra is "Drink of this strong, fresh Soma"[1]

RV X 160

XIV 22

1 A jyotis day is the sava for a suta

2 A go day for a sthapati

3 An ayus day for a gramani

Baudh knows a sthapatisava (XVIII 3) which = vaisyasava (-LB XVIII 4 ?) and a sutasava (XVIII 4) which = gramanisava None of these agree precisely with our text

4 The (one day-rites called) samdamsa ('pair of tongs') and anustoma,[1] isu (arrow) and vajra, syena ('falcon') and ajira ('rapid one'), Death and Antaka (=Yama), ksurapavi[2] ('sharp edged') and sirsacchid ('head breaker'), the mahas and the syena are the rites for incantation (to bring about the death or misfortune of a personal enemy)

Read *manustoma* cf JB II 172 (*yo 'bhicaret sa etena yajeta* Of these abhicaraniya rites are known from other sources samdamsa manustoma isu vajra syena It is striking that the syena occurs twice !

[2] MSS *ksuravaji*

5 The two wrath hymns[1] are those in which the nivid is

inserted[2], (they are applied) according to their characteristics[3]
RV X 83 and 84

[2] In the marutvatiya and niskevalya sastras

[3] The second hymn in the marutvatiya, because in this hymn Indra Marutvan is praised, the first hymn is the niskevalya because here Indra as Manyu is invoked

6 He against whom abhicara is committed, (should take as his model that agnisto ma) which has the same (first) prstha (laud) as is that of his enemy

This is to effect a counter charm

7 At the 'arrow' the brahman s chant (third prstha stotra) is the brhat

[1] This prevails according to SaḍBr not for the isu but for the syena

8 The abhivarta at the other (abhicaraniya rite)s

Not known from elsewhere (*abhi*varta because of the force of *abhi* (also in abhicarana) 'against'

9 The sadas is covered with sharp pointed (reed)s[1]

[1] As arrows

10 Bows made of karmuka wood lie in the neighbourhood

11 The agnidhra shed (is covered) with arrows

12 Bows made of dhanvan wood lie in the neighbourhood

13 The strew consists of reeds[1]

Used for the shaft of arrows SaḍBr III 8 20

14 The fuel and sticks laid around the fire are of badhaka wood

15 The sacrificial post is of vibhidaka wood

16 The clarified liquid butter is prepared from (the milk of) sick cows

17 The hide of an anustarani cow serves for the pressing leather

18 The two boards (beneath this leather) on which the pressing of the Soma is performed, are the two middle planks of the wheels of a cart that has served to convey a corpse to the place of cremation

SaḍB III 8 17

19 They mix the vasativari water with water that has flown together in the two camu of a corpse

[1] On the word Oldenberg ZDMG LXII 459ff Eggeling (SB XIII 8 2 1) translates [illegible] or [illegible] ough

20 They should discharge their functions, whilst wearing

quivers filled with arrows', having the bow string stretched, wearing red turbans and being girded with a sword

[1] This word only in Laty VIII 5 8 Was Laty known to Sankh ?

21 Nobody shall be master over him and he (the other one) shall live only so long not twelve days

[1] *i eta* with accusative instead of genitive is very rare

22 Nobody, forsooth, lays him low who practises these counter charms

As sūtra 22 says practically the same as the first half of sūtra 21 we would expect (for *na kaitam ka cane ita*) rather some expression as 'nobody shall be able to help him (i e the person against whom the yajamana practises abhicara)

23 The (one day rite called) sada is (intended) for one who wishes to repel his bad lot and his personal enemies

[1] The usual and correct name is sada

24 The last but one (verses of each sastra) are omitted

25 The upasada is intended for one who wishes progeny and cattle

The usual name is upasala

26 The last but one verses of each sastra are added

[1] Before the last verse another verse addressed to the same deity is inserted For sutras 23 25 of JB II 80 81, Ap XXII 11 4-11

XIV 23

1 The Gods and the asuras contended The Gods resorted to their house chaplain Brhaspati (and said) 'Devise that kind of sacrifice by which we may overcome the asuras He beheld that sacrifice the Bull By performing it they overcame the asuras One who wishes to overcome his haters his rivals, should perform it

2 Of this (rite) of which the lauds are fifteen versed, the midday pavamana laud alone is seventeen versed This is of this rite the characteristic feature of the bull

[1] For the other arrangements see note 3 on the transl of PB XIX 12 8

3 The two hymns[1] in which the nivid is inserted are "Drink

the Soma which thou, O mighty one, hast opened", "Praise him, who having superior power"[2]

[1] Marutvatiya and niskevalya

[2] RV VI 17 and VI 18

4 In the verse quarters "He who is full cheeked, who is the bull at the prayers", and "By the songs do thou strengthen the bull of the peoples"[2] they contain the word 'bull' this is the characteristic feature of this day

[1] RV VI 17 2b

[2] RV VI 18 1d

XIV 24

1 The Sun being desirous of lustre, having practised asceticism, beheld that sacrifice (the one day rite called) 'Firmament (vyoman) Having sacrificed with it he got lustre This rite should be performed by one who desires lustre

[1] This akhya in JB II 88 (and cf Ap XXII 12 13–16)

2 Of this (rite) at which the lauds are seventeen versed, the arbhava pavamana laud is twenty one versed[1]

[1] Agrees with JB

3 The twenty first is he who shines yonder So he causes him to prosper by his own characteristic feature

The same KB XXV 1

4 The hymns into which the nivid is inserted are "These thee of many" and "Indra I will praise

RV VI 21 and X 89

5 They address the God Surya (in the verse quarters) "By the Sun he has made clear , and " This Surya may around the wide spaces This is the characteristic feature of this day

RV VI 21 3b and X 89 2a

XIV 25

1 Vasistha being desirous of food performed asceticism and beheld that sacrifice the viraj By performing it he got food

One who is desirous of food should perform it

This chha in JB II 85 86 (combined with the svaraj below kh 26) is not attributed to Vasistha but to the Gods PB XIX 2 differs

2 The first two pavamana stotras (bahispavamana and mid day pavamana) are fifteen versed, the others nine-versed

3 This (rite) is equal to the viraj [1]

[1] JB *tasya dasa trivrnti stotrani bhavanti tas tisro virajah pancadase dve so virat tas catasro virajah sampadyante* 10×9=90 + 2×15=30=120 together 4 virajs (the verse of 30 syllables)

4 The viraj is splendour, is food (so it is performed) in order to get splendour, viraj, food

5 The hymn into which the nivid is inserted are the two syllabic-vairaja (hymns)[1] "Thou, O Indra, even these coming great ones", "Thou art, O Indra, the king of the Gods" [2] This is the characteristic feature of this day

[1] *aksara vairaja?* [2] RV I 169 174

XIV 26

1 Indra being desirous of sovereignty performed asceticism, beheld this sacrifice (the one day rite called) 'self ruler' (svaraj) Having performed it he got sovereignty One who desires sovereignty should perform this (rite)

Cf JB II 86

2. The first two pavamana stotras are seventeen versed, the other lauds are nine versed [1]

[1] Somewhat differently the JB The rite comprises 2×17=34 + 10×9=90 =124

3 The four laud verses overstep the viraj

4 Through these four verses he gets the sovereignty

Why, is not clear

5 The two syllabic vairaja hymns (are here) likewise (applied) [1]

[1] As above XIV 25 5

XIV 27

1, 2 Usanas Kavya was the house chaplain of the Asuras, he

having partaken of the food of the Gods became dropsical He thought. 'How, now, might I perform that sacrifice, through the performance of which I might repel my evil ?' He beheld that sacrifice (the one day rite called) usanas-stoma By its performance he repelled his evil One who wishes to repel his evil, should perform this (rite), also one who suffers from a disease of the bowels[1]

[1] XIV 27 and 28 agree more or less with the two punahstomas of JB and Baudh

3 The morning service is nine versed

4 The nine versed (stoma) is the holy word (*brahma*)

5 By the nine versed (stoma), by the holy word, he repelled the evil from himself before

6 Ten versed is the midday service[1]

[1] Differently all the other sources

7 This is the viraj

8 By the viraj he repelled the evil from himself

9 Nine-versed is the afternoon service

As the JB

10 The nine versed (stoma) is the holy word

11 By the nine versed (stoma), by the holy word, he repelled the evil behind

12 The two (hymns) in which the nivid is inserted are "Having three friendships , "As the sky, O Indra"[1]

[1] RV V 29 and VI 20

13 They contain, in accordance with the characteristic feature of this day the word 'usanas' (in the verse quarter) "Usanas, as with the mighty ones the two went , and "Giving relief to Usan Kavya"[1]

[1] RV V 29 9a and VI 20 11b

XIV 28

1 After he had repelled the evil, he thought 'How, now, might I perform that sacrifice by the performance of which I might get food?' He beheld that subsequent usanas stoma Having performed that he got food He who is desirous of

obtaining food should perform this (rite)

2 The morning service is nine versed

3 The nine versed (stoma) is the holy word

4 The midday service is ten versed

5 This is the viraj the food

6 The afternoon service is nine versed

7 The nine versed (stoma) is the holy word

8 Having by means of the nine versed stoma, the holy word, in this manner encompassed the food on both sides he put it into himself[1]

[1] Read probably *itvan a thatta* instead of *adhithata* A plural is out of place

9 And so the sacrificer, having by the nine versed stoma the holy word encompassed on both sides the food, puts it into himself

10 The two (hymns) mentioning Usanas (are here) likewise (applied)

11 The (one day rite called) vividha consisting of the same stomas, is also destined for one who desires food

Read *vivadha* The name occurs in Āsv and JB II 114 treats at length (but in a different way) of this ol tha

12 The two syllabic vairaja hymns are here likewise applied

[1] XIV 25 5

13 The sacrificial fee consists of one thousand (cows) and one hundred horses

XIV 29

1 Indra and Agni, forsooth, would dispute about the superiority among the Gods Those Gods said 'If, forsooth, these two shall dispute in this manner, the asuras will overcome us Let us devise a sacrifice by which we shall pacify them' They beheld that (one day rite called) the nest (case) of Indra and Agni' (indragnyoh kulaya Through this they pacified them

[1] viradeyam is properly an operative mel The form cannot be right and H llet and the g es ion virale, am is not plausible

2 This (rite) should be performed by a priest and a baron

together, whom he is going to appoint as his house-chaplain.[1]

[1] The relative clause can only have reference to 'a priest' ('a priest whom the baron is going to appoint as his purohita'). Cf. JB. II.132-3 and Baudh. XVIII.35. In PB. it agrees more with the Indrāgnya stoma (XIX.17) than with the indrāgnyoḥ kulāya (XIX.15).

3. The priesthood and the baronship even thereby join together their persons.

4. The stomas are alternatively nine-versed and fifteen-versed.

5. The nine-versed stoma is Agni, the fifteen-versed is Indra.

6. Indra and Agni thereby joined together their persons.

7. The (hymn) in which the nivid is inserted are: "Mount the two bay steeds"; and "Praise him, now".[1]

[1] RV.III.35 and VI.18.

8. By (the verse-quarters): "Drink the Soma, O Indra, by means of Agni's tongue"; "As Agni the dry wood, O Indra, the missile",[1] they are addressed to Indra, addressed to Agni. This is the characteristic feature of this day.

[1] RV III.35.9d and VI.18.9a.

XIV.30

1. Of Mitra and Varuna, forsooth, the one wished to obtain extended sovereignty, the other uncontrolled dominion.[1] They beheld that (one-day-rite called) viraj and svarāj. By the performance of this (rite) the one reached extended sovereignty, the other uncontrolled dominion.[1]

[1] JB.II.94 (*athaisa vai āśvai āyah*). The ekaha described as indrāgnyoh kulāya in PB.XIX.15 is substantially the same.

2. (Here) also the syllabic-vairāja (hymns are applied).

XIV.31

1. The (one-day-rite called) 'sacrifice of the most excellent' (jyeṣṭha-stoma) is destined for him who belonging to a lower family wishes for excellence.[1]

¹ jyesthayajña in JB II 97 (*sa yo jyeṣṭho jyaiṣṭhineyah syāt sa etena yajeta* and *yo jyaiṣṭhyakāmah syāt sa ete ia yajeta*)

2 The out of doors laud is seventeen versed

3 This is among the stomas the most excellent ¹

¹ Because it is also identified with Prajapati ?

4 This even he yokes (applies) at the opening of the sacrifice

5 The (hymns) into which the nivid is inserted are "Thou the terrible one, hast been born for might and strength", and "To the mightiest one I convey the good praise , mention the mightiness This is the characteristic feature of this day

¹ RV X 73 and II 16

XIV 32

1 The Gods and the Asuras contended The Gods resorted to their house chaplain Brhaspati 'Devise that sacrifice by the performance of which the Asuras shall not be able to follow us' He beheld that one day rite called durasa ('difficult to reach') By performing it the Asuras did not follow them Thereupon the Gods throve the Asuras were worsted He himself thrives, his hater is worsted, who knows thus

¹ JB II 97 98 Baudh XVIII 37 38 dūnasa with the Ka thamas (PB XVIII 3)

2, 3 During the half month of waning moon an isti to the Sun is performed (day after day) at the forenoon one to the Moon at afternoon

4 (The inviting and offering verses for the isti to the Moon are) "Wandering alone ', "New and new

¹ RV X 55 5 X 85 19 For the yajyanuvakya for Sūrya cf IX 20 21 22 or XI 13 9

5, 6 At the first isti the sacrificial fee consists of a hundred gold manas, at the latter of a hundred silver manas

There is not the least doubt that *satavala* is identical with *sata māna* of the other texts although the word *vala* is not clear The two stis are taken from JB *sata vala—sata pala* ? (*v* and *p* are con fused in Grantha)

7. The (recitation of the hotr which runs parallel to the first) pistha-(laud) is that of Bharadvaja.[1]

[1] Meaning uncertain. The ekaha is brhat-pistha

8 Equally are the two hymns (in which the nivid is inserted)

This should refer, according to the Comm, to VI.10 10 (*pibā somam, tam u stuhi*, two hymns attributed to Bharadvaja).

9. After the performance of each laud he gives each time thirty pieces of gold weighing a hundred mānas.[1]

[1] Cf JB. *stotre stotre saptadaśa saptadaśa niskān dadyāt.*

10 Or as much gold as the sacrificer should wish (to give).

XIV.33

1 Indra being desirous of honour (*apaciti*) performed asceticism and thereupon beheld that (one-day-)rite called 'honour' (apaciti) By its performance he got honour. One who is desirous of honour should perform this (rite).

2 The first two pavamāna-stotras are twentyfour-versed.

3. The ajya-stotras are (alternately) nine- and fifteen-versed.

4. The pistha stotras are (alternately) seventeen- and twenty one-versed.

5. The arbhava pavamana is twentyseven-versed.

6 The agnistoma-saman is twentyseven-versed.[1]

[1] All agrees with the rite of the Kauthumas see note 1 on transl of PB XIX 8 5.

7 The morning-service of this (rite) is equal to the gayatri.[1]

[1] $24+9+15+9+15=\frac{72}{8}=9$ gayatri (quarters)

8 The Vasus have the gayatri as their metre, thereby Indra got honour amongst the Vasus

9 The brahmanas have the gayatri as their metre, thereby he (the sacrificer) gets honour amongst the brahmanas

10 The midday-service is equal to the tristubh

$24+17+21+17+21=\frac{100}{11}=9$ tristubhs and one too less, *na hy ekenāyac chando bhavati*

11 The Rudras have the tristubh as their metre, thereby

Indra got honour amongst the Rudras

12 The barons have the tristubh as their metre, thereby he gets honour amongst the barons

13 The afternoon service is equal to the jagati

27+21 = $\frac{48}{2}$ = 4 jagati quarter verse

14 The Adityas have the jagati as their metre, thereby Indra got honour amongst the Adityas

15 The vaisyas have the jagati as their metre, thereby he gets honour amongst the vaisyas

16 By the voice he speaks the inviting verse, by the voice he holds his recitation, by the voice he speaks the offering verse

17 The anustubh is the voice

18 The All Gods have the anustubh as their metre, thereby Indra got honour amongst the All Gods

19 The sudras have the anustubhs as their metre, thereby he gets honour amongst the sudras

All (only sutra 16 differs) rests on JB II 101 102 (the last ... *iti yajurvyaja yasya nidhanam ... anustubh etc*)

20 The sacrificial fee is a horse chariot, coated with rhinoceros hide,[1] covered with tiger fell, with a quiver boar hide, with a bow-case of panther hide, drawn by brown horses[2]

[1] *khadga*

[2] The source is JB II 103 (see Auswahl no 134) Ap XXII 12 4 5

21 'By a characteristic honour may I reach honour' (thus thinking he gives the fee)

22 The two hymns into which the nivid is inserted are (1) Indra, lord of the Soma', and "Praise Indra", in these hymns Indra is addressed, thus is the characteristic feature of this day

RV III 32 and I X 89

XIV 34

1 Surya being desirous of brilliance performed asceticism Having performed asceticism he beheld this (one day) rite (called) 'brilliance (tvisi) Having sacrificed with it he got brilliance One who is desirous of brilliance should perform this (rite)

2, 3 A horse chariot coated with bell-metal and drawn by white horses is the sacrificial fee (as he thinks) 'May I be something brilliant, get brilliancy'

4 The hymns into which the nivid is inserted, must be addressed to the Sun,' that is the characteristic of this day

According to the Comm RV VI 21, and X 89 Of all the sources nown to me, it seems to be only Baudh XVIII 39 389 11–390 14 which describes this ekaha

XIV 35

1 Varuna wishing for rain performed asceticism and beheld that (one day)rite (called) 'raining' (vrsti) Having sacrificed with it he got rain One who is desirous of rain should perform this (rite)

2 The hymns into which the nivid is inserted are: "Up, the lovely eye of you two, O Varuna", and "Give, O Indra and Varuna, to our sacrifice",' they mention Indra and Varuna, that is the characteristic feature of this day

' RV VII 61 and VII 82 This ekaha occurs nowhere else

XIV 36

1 Bhanumati wishing for lustre performed asceticism Having performed asceticism he beheld that (one day-)rite called 'aditya' Having sacrificed with it he got lustre One who is desirous of lustre should perform this rite

2 The two (hymns) into which the nivid is inserted are "The Sun which svarbhanu ', and "As thou, Indra, repellest from svarbhanu '' They contain an allusion to the Sun

The strange thing is that here not two hymns but two verses are cited RV V 40 9 and 6 The ekaha nowhere else !

XIV 37

1 Indravisnu wishing for the heaven (svarga) performed

asceticism Having performed asceticism, he beheld that (one day) rite called 'svarga Having sacrificed with it he got heaven One who is desirous of heaven should perform this rite The hymns into which the nivid is inserted contain an allusion to Indra

indrāviṣṇuḥ is impossible Read either *indro* or *indrāviṣṇu* and then all the verbal forms should be put into the dual

XIV 38

1 The Gods and the Asuras contended The Gods resorted to their house chaplain Bṛhaspati (with the words) Devise thou those two sacrifices by the performance of which we shall be able to overcome the Asuras by repelling them He beheld those two (one day) rites called 'repelling (vinutti) and 'overcoming (abhibhuti) Having repelled them by the repelling' they overcame them by the 'overcoming

The two ekahas are treated at length in JB II 104-107

2 The 'repelling has the first six stomas of the pṛṣṭhya (six day-period) in rising order, the (last) six stomas in reversed order, turned in both directions,'

9 15 17,21 27 | 33 33 27 21 17 | 15 9

3, 4 (as they think) they repel them being turned in both directions, this is the characteristic feature of the vinutti

5-7 Now the 'overcoming has the (first) six stomas of the pṛṣṭhya (six day-period) in rising order, the (last) six stomas in reversed order, turned in one direction Turning in one direction they overcame, that is the characteristic feature of the 'overcoming

The opposition of *viṣtai cah* to *samya cah* is not clear JB *sad va etayor iti urdhvastoma udyanti ad amuto vivarcal adbhir eva ta urdhvāh svargam lokam gacchati praty evamutah sadbhir avarohati gacchati svargam lokam praty asmin loke tiṣṭhati* Cf also Āp XXII 5 18 Perhaps our sūtra 5 ought to be read *athābhibh teh sad āvṛttāh pṛṣṭhyastomāh sad urdhvāh samyai cah stomāḥ*

8 The recitation of these two ekahas is the same as that of the viśvajit, with the bṛhat as (first) pṛṣṭha laud

See XIV 8 12 (XI 15 1ff

XIV 39

1 The two (one day rites) rasi and maraya are destined for one who is desirous of food

JB II 164 165 gives a lengthy description of them Here they are *prajananakamasya*

2, 3 They are equal to the last two chandoma days in their samudha form[1]

[1] So also JB forty four and fortyeight versed

4 At the southern (place of worship) he gives a thousand cows, at the northern a thousand bulls

[1] Thence results that these two ekahas are performed simultaneously, as is clearly expressed in the JB

5 The ceremonies of consecration and the upasads (of both the sacrifices) are the regular paradigma

[1] *tantra* This must mean they are performed once for the two sacrifices cf JB *tayoh saha diksa saha kriyah sahopasadah*

6 Likewise the udayaniya isti

7 Or these two may be performed by twin brothers or by two brothers of whom the one is born immediately after the other[1]

[1] This is not in JB

8 The vighana is destined for one who wishes to repel evil and haters

9 The hymns into which the nivid is inserted (are either the regular ones) or the 'with what array' hymn and the 'that-who the highest hymn'[1]

RV I 165 X 120

10 For one who wishes to repel his concurrent and his haters (serves the following ekaha)[1]

[1] If we do not supply these words, there would be a repetition of sutra 8

XIV 40

1 The Adityas and the Angirasas contended 'We shall first reach the world of heaven' (said) the Adityas, 'We shall' (said) the Angirasas The Angirasas announced to the Adityas

'We possess a rite (at which the sacrifice of Soma takes place) on the next day (after the introductory days) So perform ye the sacrifice for us (as our offering priests) Of them Agni was the messenger The Adityas now said 'If these Angirasas, now, shall be the first to sacrifice, they shall reach the world of heaven first Let us devise that rite by which we shall sacrifice first' They beheld that one day rite called sadyahkra (a soma sacrifice at which the buying of the Soma and the other prelimi nary rites take place on the day of the soma feast itself) By performing it they went first to the world of heaven He who wishes to reach the world of heaven should perform this rite'

Cf PB XVI 12 and the parallel passage quoted in the Engl transl to which may be added AB VI 34 35 and SB III 5 1 13ff

2 It is a trivrt stoma

All the lauds are nine versed PB l c 7

3 The rathantara is the (first) prstha-(laud)

' JB II 119 *sa triv d rathantarasāma bhavati*

4 The recitation (at each laud) is arranged in triplets

5 The (kind of) sacrifice is agnistoma

6 The (maha)vedi is plough land for barley (JB)

7 The high altar (uttara vedi) is the threshing floor for the barley

PB XVI 13 7

8 The sacrificial post is the pole of a plough

' This might rest on Laty VIII 3 6

9 The ring on the top of the sacrificial post is a bundle of barley (strew)'

' Laty l c *Palāyi ca ralabhāga*

10 The vasativari water is taken from the house of one who has performed a (srauta) sacrifice

JB *yal purejānas tasya grhebhyal*

11, 12 They carry hither and thither in leather bags (a quantity of) sour coagulated milk The butter which therefrom results, with that they perform (the rites where butter is needed)

' Cf PB XXI 13 13

13 The Soma herald is seated on a chariot drawn by horses

14 To the distance of a yojana (he rides) at last'

This is explained by PB l c 12

15 A horse is the sacrificial fee

16 The iṣṭi of the dīkṣā takes place at forenoon.

17. The different parts of the rite are performed quickly.[1]

[1] Because otherwise there would be no time to do the whole.

18 The pravargya misses its object[1]

[1] *arthaluptaḥ*? and so falls out

19. They perform the three upasads, without repetition[1]

[1] Otherwise they are performed twice a day.

20. There is a cake for Agni and Soma[1]

[1] To be offered at the time at which otherwise the agniṣṭoma paśu is offered (?) Cf. Baudh. XXIII.22 : 369.5 '*prātaḥsavanīyānām agnīṣomīyasya paśupuroḍāśo mukhyo bhavati*.

21. At the moment(s) of (proceeding with the sacrifice of) the savana-victim, the animals form the same paradigma[1]

[1] The three victims— the agnīṣomīya, buck; the savana he goat and the anūbandhya victim— are treated in one paradigma.

22, 23. At the place of the anūbandhyā cow a barren cow is immolated for the Aśvins, or he should sacrifice an āmikṣā to Mitra and Varuṇa.

24. But they sought also him, who had stepped on before them.[1]

[1] Meaning? If we might read *anvicchan* the sense would be . but this ekāha may also be performed by him who wishes to reach his rival who has been before him in success, in this case the *atho* would speak in favour of my interpretation of XIV.39 10

XIV 41

1. The same disposition prevails for the following (sadyas-kra)[1]

[1] The first anukr. (JB II 120,121).

2 Only the stomas are otherwise.

3. The (three) pavamāna (laud)s are eighteen-versed, the other (laud)s are nine-versed

4 This is an ukthya shortened (shifted back?),[1]

[1] Meaning uncertain, (cf XIV 42.4), the expression is taken from the JB *sa vā eṣa 'ṣṭādaśapavamāno bhavati parokṣatrivṛd, agniṣṭoma-yajñasaṃdhiyā vā ukthayajña āṅgirasaḥ sa eṣa ukthyo nidānena sann agniṣṭomaḥ pratyāhriyate kapratāyai*

5 in order that both wishes that which is connected with

the agnistoma as well as that which is connected with the ukthya may be fulfilled

6 (The mahavedi is) ploughland for wheat

So JB

7 (The high altar is) the threshing floor for wheat

8 The ring at the top of the sacrificial post is a bundle of wheat (strew)

9 The vasativari-water is water kept in jars

JB *kumbhyā vasativari yo bhavanti yah purejānas tasya grhebhy ih*

10 The soma herald rides on a horse [1]

[1] The expression *asvah somapravākah* is strange Would it be possible to see here an adj *asva* ? (*karna karnı=asvi asva*) The JB *asvalah rathah somapravākah*, cf infra sutra 12

11 To the distance of 3/4 yojanas (he rides) at last [1]

[1] JB *tryavpadam param am*

12 A mare is the sacrificial fees

XIV 42

1 The same disposition prevails for the next following (sadyaskri) [1]

[1] The second anukri of JB

2 Only the stomas are otherwise

3 The three pavamana-(laud)s are twentyfour versed the other (laud)s are nine versed

4 This is a shortened (or shifted back?) vajapeya,[1]

[1] Same difficulty as XIV 41 4 Cf JB II 121 *athaisa caturvimsapar i māno bhavati parol satrivrd u eva sa tā eso trivrto ni lānena san soda simam vā agnistoma(h?) pratyāhriyate ksipratāyai*

5 in order that both wishes, that which is connected with the sodasimat and that which is connected with the vajapeya, may be fulfilled

6 In case his enemy, his rival, performs the anukri, he should perform the parikri, in case he performs the parikri, he should perform the utkri [1]

[1] It seems that the three sadyaskras are designated the first as anukri the second as parikri, the third as utkri

7 The two one day rites called chatrila and trikaka[1] should be performed by one who wishes for priestly lustre

[1] Only the first is well known

8, 9 The lauds of the first are chanted (alternately) on one and on three verses of the second on three and one

10 That makes twentyfour laud verses

11 The gayatri is of twentyfour syllables

12 The gayatri is *tejas* and priestly lustre

13 He reaches by these two rites *tejas* and priestly lustre

14 The sastras (at each of these rites) are arranged in triplets

Cf XI 3 1

15 The abhijit is destined for him who wishes to conquer

16 The visvajit is destined for him who wishes to conquer all

17 And these two (one day rites) may be performed in a triple form of soma sacrifice

18 As agnistomas they found a firm support in each other

19 As ukthyas (they found a firm support) in each other

20 As overnight rites (they found a firm support) in each other

Mea in of sūtras 18 20 ?

XIV 43

1 Indra wishing to vanquish the heroes performed asceticism, having performed asceticism he beheld that one day-rite arjit By performing it he vanquished the heroes He who wishes to vanquish heroes should perform it[1]

This ekaha occurs only here

XIV 44

1 Indra wishing to be victorious in battle (?) performed asceticism having performed asceticism he beheld that one day

rite 'the battle conquering' (pṛtanāja) By performing it he was victorious in battle (?) He who wishes to be victorious in battle should perform it'

The JB II 91–93 treats of the two sat āj t prtan j ta i together (cf below XIV 45)

XIV 45

1 Indra wishing to be throughout victorious performed asceticism having performed asceticism he beheld that one day rite 'the ever conquering By performing it he became ever victorious He who wishes to be ever victorious should perform this (rite)

2 The hymns in to which the nivid is to be inserted at the midday services are (for the last mentioned three el ahas) those of the first three day period (of the pṛsthya six day period)

XIV 46

1 In wishing to conquer booty Indra performed asceticism and beheld that one day rite the booty conquering (dhanaj t) By performing it he conquered booty He who wishes to conquer booty should perform it

2 It follows the rite of the caturvim a day

Cf XI 2 Th s el ḍa only here

XIV 47

1 Indra wishing to gain heaven performed asceticism and beheld that one day rite svarjit By performing it he gained heaven He who wishes to gain heaven should perform it

2 The svarjit forsooth is an obsolete sacrifice

Ke th a sacr f ce wl el has s olle to great length ZDMG LXVI 700

XIV.48

1 Indra wishing to conquer all performed asceticism and beheld that one day rite 'all conquering' (sarvajit) By performing it he conquered all He who wishes to conquer all should perform it

2 The (rite of the) day is that of the mahavrata[1]

[1] Cf PB XVI 7

XIV 49

1 Indra wishing to acquire all by conquest performed asceticism and beheld that one day-rite ujjit By performing it he acquired all He who wishes to acquire all should perform it

2 The (hymns) into which the nivid is inserted are "Thou the terrible one, hast been born for might and strength", "Praise him, who, having superior power"[1]

[1] RV X 73 and VI 18

3 They contain the word *ut* (*ujjit*) in the verse quarter "From the dark evening the foetuses arose (*ud avanta*)", and "Thou hast conveyed upwards the boldly overpowering one"[1] This is the characteristic feature of this day

[1] RV X 73 2b, VI 18 13b.

XIV 50

1 Indra had slain the three headed son of Tvastr, he had given over to the hyenas the ascetic Arunmukha[1] All the beings cried out at him He moved aside of the Gods (did not mingle with them) The Gods said 'If he shall move in this manner the Asuras will overcome us Let us devise that rite by which we shall be able to call him unto us' They beheld that (one day) rite, (called) upahavya Through it they called him to them This rite should be performed by a king who is held out of his realm and who wishes to return to

it.[2] He returns to it [3]

[1] Arunmukha is the name also in KausUp, Arunmagha in AB. VII.28.1

[2] *avajigisan* from √*ga*.

[3] ? Read probably *ava haiva gacchati* (*avagacchati haiva* Comm.)

2. The (hymns) into which the nivid is inserted are : "These prayers of the manifold singers, O hero, call thee who must be called"; and "He who alone must be called by the peoples"[1], they mention the idea of calling, and this is the peculiar feature of this day.

[1] RV.VI.21 and 22

XIV.51

1. At him (Indra) the beings still cried out, either because he had been born on an unlucky day or because of his bad fortune. He handed over to Agni all the services, and Agni burned away his whole misfortune of being born on an unlucky day, all his bad fortune. He who has been born on an unlucky day or whom an inauspicious voice addresses, should perform the one-day-rite called agniṣṭut. Of him who knows this and who performs this sacrifice, Agni burns away his whole misfortune of being born on an unlucky day : his whole bad fortune.

2. One who wishes for priestly lustre should perform (the agniṣṭut) as a soma-rite, of which all the stotras are nine-versed,[1] or as a rite with three stomas.[2]

[1] So the agniṣṭut of PB XVII.6.1,2

[2] It is uncertain what stomas (9,15,17?) are meant. This variant of the ekaha is not found anywhere else.

3. One who wishes a firm support, performs it with four stomas.

Probably 9,15,15,15 15 | 15,17,17,17,17 | 17,21. Cf. JB II.135 end.

4. From the morning-litany on up to the hariyojana-(graha) all is (destined for) Agni.[1]

[1] All the grahas, stotras and sastras are exclusively destined for Agni.

5. The adaptation must be made as wanted.[1]

[1] Cf. *yathārtham*

6. According to the indications the contrary determination.

7. The beginning-verse of the morning-litany[1] is: "Agni I deem father".[2]

[1] Cf. VI.4.1, [2] RV X.7.3

8 If he strives to obtain the characteristic mark,[1] he should put in the word *agni* into the last two sections[2] (*kratu*).

[1] Meaning? 'to make the whole litany directed to Agni'?

[2] The ushasya and the āśvina kratu (VI.5, VI.6). The meaning is perhaps that the word *agni* is adjoined to the name of the deity in the verses.

9. Omitting the hymn: "Let go forth to the Gods"[1] he takes the (first) twelve verses of (the hymn): "Of Soma me".[2]

[1] This refers to VI.7.1.

[2] RV.III 1.1-14, which hymn is addressed to Agni, whilst the other one is addressed to Apāmnapāt

10. When the water is poured out,[1] he recites (the verse): "This fruit was conceived by the herbs".[2]

[1] Cf.VI 7.6.

[2] RV.X 91.6 addressed to Agni, whilst the verse usually applied is addressed to Indra.

11. Omitting the verses beginning: "The mothers",[1] (he recites instead of these) the three verses: "After the manner of Urva, Bhrgu".[2]

[1] This refers to VI 7 10b. [2] RV VIII.102.4-6 (addressed to Agni).

12. (Instead) of the verses which (usually) are applied for the churning of the fire[1] comes the hymn: "Entering upon the worship"[2] and (the verse): "Three hundred"[3] and the first two verses and the last one (of the usual collection).[4]

[1] Cf III.13.7. The churning of the fire forms a part of the sacrifice of the savana he-goat (VII 9ff.).

[2] RV I.74 (nine verses) (thrice).

[3] RV.III.9.9.

[4] ? prathame uttamā ca ? With repetition of the first and last verse this makes 17.

13. (Instead of the) verses (usually) applied for the savana-cakes[1] are applied the first, fourth and fifth verses of (the hymn): "Agni accept our offering".[2]

[1] Cf. VII 11 12. [2] RV.III.28 1,4,5.

14. (The hymn): "The messenger of all knowledge"[1] (is applied) for the (sacrifice of the draughts for the) pairs of deities.[2]

[1] RV. IV 8 (8 verses) [2] Cf. VII 2 1-10.

XIV 52

1. The hymn "Agni I praise, the house chaplain"[1] (serves) for the filling of the bowls[2]

[1] RV I 1 [2] Cf VII,4

2 (First) seven (verses of the hymn) "Agni, we choose as messenger"[1] (serve as offering verses) for the cups when they are advanced[2]

[1] RV I 12 1-7 [2] Cf VII 4 3 6-10 and VII 7 2

3 The next following four (verses)[1] replace the hymn of the acchavaka[2]

[1] RV I 12 8-11

[2] This refers to VII 7 1 the hymn here used is addressed to Indra

4 The offering verse for the ajya (sastra) is "Agni, thou art the son of the sky"[1][2]

[1] Cf VII 9 8 [2] RV III 25 1

5 The triplets at the prauga-(sastra) are "Unto thee the usual prayers" (for Vayu), "Hither, O Agni, with all these Gods"[2] (for Indra-Vayu), "Who of men, O Agni, is thy relation"[3] (for Mitra and Varuna), "Not the noise of horses"[4] (for the Asvins), "May Agni slay the foes"[5] (for Indra), "Agni, come hither to drink of the Soma"[6] (for the Visvedevah), "O Agni to thee, of fixed law"[7] (for Sarasvati)

Cf VII 10 9 (note 2)ff

[2] The triplets are VIII 102 13-15 I 14 1-3 I 75 3-5 I 74 7 9 VI. 16 34-36, V 51 1-3, VIII 44 25-27

6 The offering verse is[1] "O Agni, together with all fires"[2]

As against VII 9 2 [2] RV II 24 4

7 The laud (triplet) and the corresponding-triplet for the (ajya sastra of the) maitravaruna are "Who of men, O Agni, is thy relation", and "By which, O Agni angiras"[2]

Cf VII 22 2

[2] RV I 75 3-5 (agrees with the Samavedic rite Arseyakalpa III 12) VIII 84 4-6

8 These two reversed at the midday service[1]

[1] So here RV VIII 84 1-6 is the stotriya this for the sastra of the maitravaruna which follows after the prstha stotra of the chandogas this agrees with the Samavedic rites, see Arseyakalpa l c

9 (The two triplets) for the brahmanacchamsin[1] (are) "May Agni slay the foes"[2]

Cf VII 23 3 4

[2] RV VI 16 34-36 The Samavedic tradition differs, this tradition takes RV VI 16 34 for the acchāvāka

10 (The two triplets) for the acchāvāka[1] (are) "Agni, the head"[2]

Cf VII 24 2

[2] RV VIII 44 16 19 The Samavedic tradition differs cf note 2 on sutra 9

11 (The hymn at the same occasion, the ājya śastra is) for the maitrāvaruṇa "Landing we call for thee"[2]

[1] Cf VII 23 4 [2] RV V 13

12 (The hymn) for the brahman[1] (is) the next following one[2]

Cf VII 23 6 [2] RV V 14

13 The six verses "Agni, to thee of fixed laws" (are the hymn) for the acchāvāka

Cf VII 24 4 [2] RV VIII 44 25-30

14 As offering verse they take the last verse of each hymn

XIV 53

1 The hymn for the filling of the bowls (at the midday service) is "Agni the God"[2]

[1] Cf VII 17 3 [2] RV VII 3

2 The seven verses "Bring ye to the bright"[1] (serve as offering verses) for the cups when they are advanced[2]

[1] RV VII 1 1-7 [2] Cf VII 17 5-11

3 The two following verses[1] are the inviting and offering verses for the marutvatīya draught

[1] RV VII 4 8 9

4 The opening and sequel (triplets) for the marutvatīya draught are "Of house on house", "Thou art O Agni, of the sacrifices"

Cf VII 19 8 [2] RV VIII 74 1-3, VI 16 1-3

5 The two pragāthas[1] are "O Agni come hither with the Agnis", and "We come to the swift"[2]

[1] Cf VII 19 10,11

[2] RV VIII 60 1 2 and I 36 1

6 (Instead) of the isolated (verses are applied) "As the

churned fire one', and "O Agni, the first Angiras, the seer"[2]

[1] Cf VII 19 12-14 [2] RV VIII 48 6, and I 31 1

7. The hymn for putting in the nivid[1] is "O Agni, may he dwell"[2]

[1] Cf VII 19 16ff [2] RV VI 3

8. The last (verse of the hymn) is the offering-verse[1]

[1] Cf VII 19 25,

XIV 54

1. The laud- and the corresponding triplet for the niskevalya sastra[1] are the two pragathas "Protect us, O Agni, by one', and "Protect us, O Agni, from harm"[2]

[1] Cf VII 20 3,4

[2] RV VIII 60 9,10 and I 36 15,16 Sankh agrees with the Jaiminiyas (JB II 137 *pāhi no agna ekayety etāsu rathantaram prstham bhavati*) not with the Kauthumas (JS IV 14 1,2)

2 "I send to thee, O Agni"[1] is the intercalatory (verse)[2]

[1] RV III 19 2 [2] Cf VII 20 5

3 The pragatha[1] is "By this homage I call Agni"[2]

[1] Cf VII 20 6 7 [2] RV VII 16 1 2

4 The hymn into which the nivid is inserted[1] is "Just as, O hotr"[2]

[1] Cf VII 20 8,9 [2] RV VI 4

5 "Agni the men"[1] is the offering verse[2]

[1] RV VII 1 1 [2] Cf VII 20 11

XIV 55

2 "May our prayers fetch the sharp rayed (for the mis-levalya) of the acchavaka

[1] RV VIII 71 10 11 in agreement with the SV

3 The pragathas are successively (for maitravaruna, brahmanacchamsin and acchavaka) "Agni, convey the matutinal", "Thou, Agni, art the houselord", and "Thou art extensive, O Agni" [1]

[1] RV I 44 1 2 VII 16 5 6 VIII 60 5,6

4 The hymns (are successively the three of which the first begins) "Worship, O hotr" [1]

[1] RV VI 11–13

5 The last verse (of each hymn) is applied as offering verse

XIV 56

1 The inviting verse for the Aditya draught is "Mentally we have gone",[1] the next following one[2] is the offering verse

[1] Cf VIII 1 4 6 [2] RV VII 12 1 2

2 The nine (verses) "Stand upright, O hotr of our sacrifice"[1] serve for the cups being filled [2]

[1] RV IV 6 1 9 [2] Cf VIII 2 3

3 The last two (verses of the hymn)[1] are for the hariyojana draught [2]

[1] RV IV 6 10 11 [2] VIII 8 1,3

4 The seven (verses) "Thee, O Agni, the righteous" serve for the cups which are advanced [2]

[1] RV V 8 [2] Cf VIII 2 4,6–11

5 "The hotr goeth forward" is the inviting (verse) for the draught destined for Savitr,[2] the next following verse[1] is the offering verse

[1] RV I 144 1 2 [2] Cf VIII 3 2,4

6 The opening and sequel triplets of the vaisvadeva sastra[1] are "This new prayer", and "As a horse thee" [2]

[1] Cf VIII 3 8 [2] RV VIII 74 7–9, I 27 1–3

7 The (hymn) addressed to Savitr[1] (is replaced) by the three verses "Thou, O Agni, art treasure bestowing" [2]

[1] Cf VIII 3 9 [2] RV II 1 7–9

8 (Instead) of the (hymn) to the Rbhus[1] (are applied) the

three next following verses[2]

[1] Cf. VIII 3 14 [2] RV 1 c 10 12

9 (Instead of) the (hymn) addressed to Heaven and Earth,[1] the four following (verses are applied)[2]

[1] Cf VIII 3 11 [2] RV 1c 13-16

10 The six (verses) from the beginning on replace the vaisva deva hymn[2]

[1] RV V 1 1-6 [2] Cf VIII 3 10

11 The verse addressed to Vayu[1] is replaced by "The paramour has been awakened"[2]

[1] Cf VIII 3 10 [2] RV VII 9 1

12 The verse "The maker of fair forms" is replaced by the verse "Accept graciously our most extending"[2]

[1] Cf VIII 3 13 [2] RV I 75 1

13 The isolated (verses)[1] are replaced by the three "Agni enkindled in the sky"[2]

[1] Cf VIII 3 15 [2] RV V 28 1 3

14 The five folks verse[1] is replaced by the verse "May I to day that part of word"[2]

[1] Cf X 2 8 and VIII 3 17 [2] RV X 53 4

15 The verse "By sacrifice make ye grow is applied as offering verse[2]

[1] RV II 2 1 [2] Cf VIII 3 18

XIV 57

1 (The offering verse) for the clarified butter[1] is "They hasten near"[2]

[1] Cf VIII 4 1 [2] RV IV 58 8

2 The next following (verse is the offering verse) for the (mess of rice) destined for Soma[1]

[1] Cf VIII 4 2

3 The (verse) addressed to Rudra[1] is replaced by "Hither the king of the sacrifice Rudra"[2]

[1] Cf VIII 6 3 [2] RV IV 3 1

4 The (hymn) addressed to Maruts,[1] is replaced by "The good one who grants wonderful gifts"[2]

[1] VIII 6 4 [2] RV X 122

5 The laud triplet and the corresponding triplet are, instead of the agnistoma saman[1], the pragathas: "Hither to us the sacrifice touching the sky", and "Come hither, O Vayu"[2]

[1] Cf VIII 6 5

[2] RV VIII 101 9,10 and VIII 46 25,26 As to the stotriya, neither the Kauthumas nor the Jaiminiyas agree with Sankhayana

6 Or the usual ones[1]

[1] Cf VIII 6 5

7 The three verses "Ye waters are wonderful"[1] are replaced by "In the waters, O Agni"[2]

[1] Cf VIII 6 7 [2] RV.VIII 43 9-11

8 The verse addressed to the All Gods[1] is replaced by "Him, O ye Gods, in the bottom"[2]

[1] Cf VIII 6 8 [2] RV II 2 3

9 The verses addressed to the Consorts of the Gods and to Raka[1] are replaced by the four: "This guest, who awakes at dawn"[2]

[1] Cf VIII 6 9 10

[2] RV VI 15 1-4 (1-2 instead of the devanam patnih, 3-4 instead of Raka)

10 The aksarapankti verses[1] are replaced by the three "I call the effulgent"[2]

[1] Cf VIII 6 11 [2] RV II 4 1-3

11 The (verses) addressed to the Fathers[1] are replaced by the three "The three headed"[2]

[1] Cf VIII 6 12 [2] RV I.146 1 3

12 The (verses) addressed to Yama[1] by the three "How of thee, O Agni, being bright, of Ayu"[2]

[1] Cf VIII 6 13 [2] RV I 147 1-3

13 The 'sweet is this' verses[1] are replaced by the three "As Matarisvan had churned him"[2]

[1] Cf VIII 6 14. [2] RV I 148 1 3

14 The two subsequent (verses)[1] are replaced by the two which follow immediately[2]

[1] Cf VIII 6 16 (?) but here are three

[2] I c 4 5

15 The closing verse (of the sastra)[1] is "In this manner Agni has been lauded by the Gotamas"[2]

[1] Cf VIII 6 17 [2] RV I 77 5

16 In case the draughts remain unchanged,[1] the two hymns

for inserting the nivid[2] are "Mount the two bay steeds and "Praise him"[3]

[1] In one they are only partly drawn for and offered to Agni (?)
[2] The marutvatiya and the nishkevalya of the midday service
[3] RV III 35 and VI 18

17 A draught ox or gold are the sacrificial fee

[1] Cf JB II 138 *tasyaija ca hira yais ca dal ir āgney va aje eja i hiranyam atho āhur anadvan dak i eti vahati vā ana h in ial aty agnir devebhyo havih stomam eva ta ir je ia samardl yanti*

18 For this is the characteristic feature of Agni (of fire)

19 After he has finished (an agnistut) only agnistoma (should be performed)[1]

[1] The same in Baudh XVIII 13 end

20 He, forsooth, who performs the agnistut is cut off from all the (other) deities

And by the agnistoma he restores his connection with them

XIV 58

1 Indra being desirous of strength, performed asceticism, and beheld that sacrifice 'the Indra laud (indrastut) Having performed it he gained strength One who is desirous of strength should perform this (rite)

2 The hymns in which the nivid is inserted should mention Indra, this is the characteristic feature of this day

According to the Comm RV III 32 and X 89

XIV 59

1 Surya being desirous of lustre, performed asceticism, and beheld that sacrifice the Surya laud (suryastut) Having performed it he gained lustre One who is desirous of lustre should perform this (rite)

2 The hymns into which the nivid is inserted should contain a mention of Surya this is the characteristic feature of this day

[1] According to the Comm RV VI 21 and X 89 Cf SB XIII 7 1 5

XIV 60

1 The All Gods being desirous of progeny, performed asceticism, and beheld that sacrifice 'the All Gods laud' (vaisva devastut) Having performed it they got progeny One who is desirous of progeny should perform this rite

2 The two hymns into which the nivid is inserted are 'Thee of many' and 'Strong in Indra is the intoxication''

RV VI 21 and VI 24

3 Then (these hymns) contain a mention of the All Gods in the verse "Move for help Varuna, Mitra, Indra" and in the verse "Mitra here and Varuna'' This is the characteristic feature of this day

RV VI 21 8a and VI 24 5c

XIV 61

1 Gotama, being desirous of priestly lustre, performed asceticism, having performed asceticism he beheld that sacrifice the caturuttara stoma' Having performed it he reached priestly lustre One who is desirous of priestly lustre should perform this (rite)

A ekaha with four stomas that increase by four Cf JB II 176 PB XIX 5

2–7 The out of doors laud is on four verses, the ajya lauds each on eight, the midday pavamana laud on twelve, the prstha lauds each on sixteen, the arbhava pavamana laud on twenty, the agnistoma saman on twenty four

8 It is a (rite) at which the ukthas, as far as concerns the samans are taken up into (the agnistoma saman)

Cf XI 2 12 cf note 1 on Engl transl of PB XIX 5 11b

XIV 62

1 (Now) the pancasaradiya (one day rite)'

It is only the JB II 178 180 where this rite is treated as a one day rite In the other sources it is a five day rite

2 The Maruts at first had no share in the soma-drink When these Maruts purified Indra,[1] then Indra gave them a share in the soma-drink. He who has no share in the soma-drink or he who wishes to reach the same space as the Maruts and unison with them, he should perform this (rite)

[1] To what refers the author?

3. During five autumns (five years) five bulls roam about, after they have been sprinkled (as victims) for the Maruts [1]

[1] JB.II.179 *tasya pañca saradah pañcokṣanah prokṣitās caranti* further cf. PB.XXI 13 5

4. These are to be immolated immediately after the savana-victim.

XIV.63–68

63. 1. (Now) the ṛṣistomas (the one day soma sacrifices of the ṛṣis).[1]

[1] They comprise khaṇḍas 63-68. Here there are six of them, but the last can hardly be designated as a ṛṣistoma, whilst of the ṛṣis *Viśvāmitra, Agastya, Kaśyapa* are passed over Those ekāhas are treated at length in JB II 218-221 and summarily in Baudh XVIII 52

2. Gotama, being desirous of priestly lustre, having performed asceticism, beheld that sacrifice Having performed it he got priestly lustre One who desires priestly lustre should perform this rite.

64. Bharadvāja being desirous of strength, having performed asceticism, beheld that sacrifice Having performed it he got strength. *One who desires strength* should perform this rite.

65. Atri being desirous of progeny, having performed asceticism, beheld that sacrifice Having performed it he got progeny. *One who desires progeny* should perform this rite

66 Vasiṣṭha being desirous of food, having performed asceticism, beheld that sacrifice Having performed it he got food. One who desires food *should perform this rite.*

67. Jamadagni being desirous of cattle, having performed asceticism, beheld that sacrifice. Having performed it he got

cattle One who desires cattle should perform this rite

68 1 Prajapati being desirous of progeny, having performed asceticism, beheld that sacrifice Having performed it he got progeny One who is desirous of progeny should perform this rite

2 They (the six one day rites) are successively the days of the prsthya six day period[1]

[1] As described X 2–7 b

XIV 69, 70

69 The vratya stomas The Vasus, being desirous of (reaching) heaven performed asceticism and beheld these sacrifices the vratya stomas By performing them they reached heaven He who is desirous of (reaching) heaven should perform these (rites)[1]

70 1 (There are the vratyastomas) of Mitra Varuna, of the Asvins, of the Vasus of the Maruts, of the All Gods[1]

[1] We expect six but it is impossible to take *visvesam* and *devanam* separately as is proposed by the Comm

2 (Their) sastra is that of the prsthya six day period with settled metres

' RV VI 21 and VI 20 Āsv has the same (IX 7 35a)

4 (In their verse quarters) "Pusan, Visnu, Agni, Purandhi ", and "Thou Indra hast slain together with Visnu" they contain the mention of Visnu, that is the characteristic feature of this day

' RV VI 21 9c and VI 20 2d

XIV 72

1 (There are utkrantis)' of Mitra and Varuna, the Asvins, the Vasus, the Maruts, the Sadhyas, the Apyas, the Visvasrjs, the Bhutakrts, the Eldest, the Middle ones and the Youngest

' The Comm 'There are vratya stomas of", but although the last three groups point to this this seems not to be the meaning of our author because it would be a doubling of XIV 70

2 The stoma is fourteen versed '

Each stotra consists of fourteen verses

3 The sacrificial fee is a rough-vehicle' provided with a goad and a bow with arrows

' *viprthu* is equivalent to (or perhaps corrupted from) *vipatha* of PB XVII 1 14

4 For (the sacrifices of) these groups of Gods the sastra is that of the ten day period with settled metres '

So we expect ten groups in sutra 1 The Comm takes Mitra Varuna and the Asvins as one, which is improbable

XIV 73

1 For the vratya stomas (the same prescriptions prevail)

As in 72 2 4

2 Likewise for the nine niṣkasads '

' JB II 208-211 treats of these That there are nine of them does not appear from this text See also Āp XXII 5 15ff

3 Likewise for the (one day rites) casalamukha, the one at which the cakes are prepared from meat, the vanisthu sava,' the brahma sava, the ksatra sava, the bhumi sava, the osadhi-sava, the odana sava, and the vanaspati-sava

[1] Uncertain According to the above given translation the text would run *purodāsotaunsthusava°* but the whole of sutra 3 is one compound Hillebrandt (critical notes) proposes *purodāsoiansusava°* which to me seems unacceptable Some of the ekahas of this sūtra are unknown from elsewhere

XIV 74–83

74 Prajapati Paramesthin being desirous of firm standing, performed asceticism and beheld that sacrifice the tenth day (of the ten day period, performed as ekaha) Having performed it he got a firm support One who is desirous of obtaining a firm support, should perform this (rite).

75 1 The rtu stomas ('season-sacrifices')

2 The seasons being desirous of reaching heaven performed asceticism and beheld those six sacrifices Having performed them they reached heaven One who is desirous of reaching heaven, should perform them

76 1 The 'month sacrifices (masa stomas).

2 The months being desirous of food performed asceticism and beheld those twelve sacrifices Having performed them, they got food One who is desirous of food, should perform them

77 The half months being desirous of food performed asceticism and beheld those twentyfour sacrifices Having performed them, they got food One who is desirous of food, should perform them

78 The naksatra sacrifices The naksatras, being desirous of brightness performed asceticism and beheld those twentyseven sacrifices Having performed them, they got brightness One who is desirous of brightness, should perform them

79 The day- and nights sacrifices (ahoratra stomas) The days and nights being desirous of food performed asceticism and beheld those hundred and twentyseven sacrifices Having performed them they got food One who is desirous of food, should perform them.

80 The muhurta-sacrifices (muhurta stomas) The muhurtas, being desirous of food performed asceticism and beheld those ten

thousand eight hundred sacrifices Having performed them, they got food. One who is desirous of food, should perform them

81. The nimeṣa-sacrifices. The nimeṣas being desirous of *akṣiti* performed asceticism and beheld those 108000 sacrifices. Having performed them, they got *akṣiti* One who is desirous of *akṣiti*, should perform them.

82. The dhvaṃsi sacrifices The dhvaṃsis being desirous of *ananta* performed asceticism and beheld those ten million and eight myriad (10 080 000) sacrifices. Having performed them they got *ananta* One who is desirous of *ananta*, should perform them.

83. The quarters'-sacrifices. The quarters being desirous of *ananta* performed asceticism and beheld those four sacrifices. Having performed them they got *ananta* One who is desirous of *ananta* should perform them.

XIV.84

1, 2. The sacrifices of the intermediate quarters The intermediate quarters being desirous of *ananta* performed asceticism and beheld those four sacrifices. Having performed them they got *ananta*. One who is desirous of *ananta* should perform them.

3. These one-day-rites should contain both the rathantara and the bṛhat.

4. This śastra is that of the (normal) one-day-rite

5. The hymns for inserting the nivids are the kayaśubhīya and the tadidasīya

6 In the quarters are performed the sacrifices of the quarters, in the intermediate quarters those of the intermediate quarters.

XV 1

VAJAPEYA

1 In autumn the vajapeya is performed[1]

[1] Ap XVIII 1 1

2 It is performed for one who is desirous of food[1]

[1] So JB II 193 beg

3 When he intends to perform the vaja sacrifice, he during a year before performs the peya offerings[1]

[1] The word *vajapeya* is here separated in two part, cf JB II 193 *annapeyo ha va esa yad vajapeyo nnam vai vajo yad vai gaur a vah puruso 'nnasya suhito bhavaty atha sa vaji bhavati* But above all other texts Baudh XVIII 51 is to be compared where this peya sacrifice is minutely described (*tasmad u peyair evestvatha vajena yajeta*)

4 The peyas are drink, the vaja is food

5 First comes drink, then food

6 (He does so) in order to gain both

7 They consist of twelve agnistomas

8 Or they consist of Gotama's caturuttara sacrifice[1] alternately with the ordinary one

[1] Cf XIV 61

9 Some practise (the vajapeya) without the secondary sacrifice[1]

[1] This means probably that some do not practise the peyas But cf Baudh XVIII 51 411 14 *evam asyaisa samvatsarah par eva evam ajo bhavati*

10 Indra and Brhaspati, forsooth, having performed this sacrifice reached food

Cf SB V 1 1 4 6

11 One who is desirous of (obtaining) food should perform this (rite)

12 But also Vaja, the son of Loka, having performed it, reached (the fulfilment of) all his wishes Thence the name vajapeya

13 There are thirteen diksa days, three upasads,[1] the seven

teenth day is the day for pressing (and offering) the Soma

' Ap XXVIII 1 7, Baudh XI 1 64 1

14 Prajapati, forsooth, the vajapeya, is the seventeenth (consisting of seventeen ?)

15 So thereby he accomplishes him by his own characteristic

16 The sacrificial post is four cornered, provided with a casala (top ring) (made) of wheat (flour), of bilva wood and seventeen aratnis (high) '

' Cf TB I 3 7 2 (Ap XVIII 1 8)

17, 18 = 14, 15

19 There are seventeen (victims) destined for Agni and Soma '

' To be slaughtered on the day preceding the soma day This seems to be peculiar to our Sutra

20 These are treated together

There are not seventeen animal sacrifices, but one all the acts being performed successively for the seventeen victims

21 The victims to be slaughtered at the day of the soma feast (the kratupasus) consist of a he goat destined for Agni, a for Indra Agni, a ram for Indra, a ewe for Sarasvati and as fifth a spotted sterile cow for the victorious Maruts '

' Cf TB I 3 4 1 2 and SB V 1 3 1 3

22 In addition to these must be immolated to Prajapati seventeen dark grey, hornless, bearded (he goats) '

Cf SB V 1 3 7 That they are *lapsi lini* is found only here as it seems

23 The regular paradigm of the savana victims' (is now performed) up to the encircling with the firebrand

' See sutra 21 Cf TB I 3 4 4 5 (Ap XVIII 2 14)

24 They are immolated at the time of the brahman's chant '

' This agrees with Ap XVIII 6 7 the brahman's chant is then the third prstha stotra and the corresponding nisskevalya sastra of the brahmanaccamsin Better read with ms D G *brahmasama*

25 The adhrigu formula' and the verses which are recited over the drops (of the omentum)' should return '

' See X 17

' See X 18 1

' Be said over each victim

26 (The words of the adhrigu formula) "Bear ye the fire

forwards for it" (up to) "Dig in the earth a hole for the undigested food'[1] are the regular paradigm (are neither repeated nor altered although more victims than one are immolated); the same prevails for the last fore offering[2] and the two libations before and after the offering of the omentum[3]

[1] See V 17 2 and 6

[2] Schwab 81

[3] Read *yuvayajyau* instead of *vajyau* (Āp VII 20 9 and 21 2) For all the vapas they are repeated once

27 After the (offering of the) hariyojana draught the offering of the victimal parts[1] takes place[2]

[1] The *daivatāni* [2] A parallel for this I do not find

28 The secondary parts of the sacrifice from the rite of Vanaspati on, should be taken out

See V 19 18ff

29 Or (the offering of the daivatani) takes place after the performing of the after offerings,

30 or they occur at their normal moment

31 The stoma is saptadasa[1]

[1] Each laud consists of seventeen verses Agrees with the Sunavelic rite

32 The (hymn of the) ajya sastra is in viraj verses[1]

RV VII 1 1 25

33 Or it is the ghrta-lauding hymn[1]

RV IV 58 in each verse occurs the word *ghrta* Cf XI 13 11

34 The prauga sastra is that of Madhucchandas[1]

[1] Cf VII 10 3

35-37 The viraj is food, ghee is food, sap is the prauga of Madhucchandas, through food he thereby brings sap (into him)

38 It (the morning service as far as regards the hotr) may also be that of the one day rite

In this case the ajya sastra is that of VII 9 1 8 and the prauga is that of Madhucchandas

39, 40 The one day rite is a firm support (So this serves) to give a firm support

XV 2

1 The marutvatiya-sastra begins with (a triplet) in aticchan

das metre "On the trikadruka the bull, the high spirited, drank the barley mixed Soma"[1]

[1] RV II 22 1 3, but according to the Comm II 22 1 and VIII 68 2 ?

2–4 The aticchandas metre is of Prajapati's nature[1], the vajapeya is (equal to) Prajapati Thereby he provides him with his own characteristic feature

[1] KB XXIII 4 and 8 *aticchandā vai prajāpatiḥ*

5 It may (rather) begin with (the triplet) "We make turn thee hither like a car, for aid"[1]

[1] RV VIII 68 1–3 (as in the prakṛti see above VII 19 8

6–8 The anuṣṭubh metre is of Prajapati's nature, the vajapeya is (equal to) Prajapati Thereby he provides him with his own characteristic feature

9 (The hymn) for the marutvatiya śastra) is "With what array the comrade, the kindred"[1]

[1] RV I 165

10, 11 The 'with what array' hymn contains the word *ka* ('what, who') Ka is Prajapati, the vajapeya Thereby he provides him with his own characteristic feature

12 There is a (mess) of wild rice, of seventeen saravas, for Brhaspati[1]

[1] SB V 1 4 12 TB I 3 6 7 8 (Ap XVIII 2 17)

13, 14 Prajapati, the vajapeya, is seventeen fold thereby he provides him with his own characteristic feature

15 It falls between the marutvatiya and the niskevalya śastras, likewise at the brhaspatisava[1]

[1] Āsv IX 9 6 *saṃsthite marutvatīye bārhaspatyeṣṭiḥ* This is the usual moment for any abhiṣeka

16 At this moment then he becomes consecrated (lit be sprinkled) before the Svistakrt (of the barhaspatya mess)

17 Of this (wild rice mess) (only) the offering (proper, to Brhaspati) and the svistakrt and the ida are performed

[1] Āsv 1 c 7 *iṣṭyabhāgaprabhṛti lantā*

18 The hymn "That, forsooth, was the highest among beings"[1] is the hymn for the niskevalya śastra

[1] RV X 120

19–21 The highest among beings is the sacrifice, Prajapati, forsooth, the vajapeya is the sacrifice Thereby he provides him with his own characteristic feature

22 The third service (as far as regards the hotr),[1] from the corresponding triplet on, is that of the sixth (day of the pṛṣṭhya six-day period)[2]

[1] The vaiśvadeva and āgnimāruta śastras

[2] See X 8 13 as compared with X 4 13

23-25 The sixth day is of Prajāpati's nature The vājapeya is Prajāpati Thereby he provides him with his own characteristic feature

26 Or it is taken for the viṣuvat day

27-29 The viṣuvat day, forsooth, is an ascent[1] The vājapeya is an ascent Thereby he provides him with his own characteristic feature

[1] By the *dūrohaṇa* (XI 14 13)

30 Or it is that of the one day-rite

31, 32 The one day rite is a firm standing, so (he makes it so) in order to get a firm standing

XV.3

1 In this case before the 'may to us come favourable' hymn[1] he should, according to the rite commended by Paingya, intertwine[2] the two 'honeycomb cell' (hymns)[3]

[1] See VIII 3 16

[2] *vihāret*, cf IX 5 4 etc

[3] RV III 54 and 55 see sūtra 2

2 Verse by verse (the two hymns beginning) "The strength for the great solemnity", and "Before the dawn"[1]

[1] RV III 54 1 III 55 1 III 54 2 III 55 2 III 54 3 III 55 3, and so on up to the end

3, 4 In case they (the chanters) apply the agniṣṭoma sāman on verses containing the word 'wondrous', the laud and corresponding triplets (for the āgnimāruta śastra) are the pragāthas "Do thou, the wondrous one, to us with help", and "O Agni, convey the matutinal"[2]

[1] The JB allows only the usual verse (*yajñā yajñā vaḥ*) but the Kauthumas prescribe citravatī verse, see PB XVIII 6 7 and Ārṣeya Kalpa IV 7c

[2] RV VI 48 9 10 and I 44 1 2 Āśv IX 9 9 agrees with this

4 After the sodasin(stotra and corresponding sastra)[1] follows the extra uktha(stotra and corresponding sastra for the hotr)[2]

[1] See IX 5,6 [2] The seventeenth stotra sastra

5 Its laud and corresponding (triplets) are "This I praise today for thee, O Sipivista", and "Herefore Visnu is being praised"[1]

[1] RV VII 100 5 7, RV I 154 2-4 This agrees with PB XVIII 6 26 and JB II 196

6 (Then follow the single verses) the two "The brahman, first born, hath of old"[1]

[1] See above V 9 5 6

7 (The one) "They who by meditation led the beginning of speech, or they who by mind spoke truths, they united with the third brahman, perceived with the fourth the name of the milch cow"[1]

[1] AV VII 1 1 with two variants

8 The five "Vena saw that'

[1] RV Khila IV 10 (ed Scheftelowitz p 126) But this hymn comprises three, not five verses Sankh and Khila[1] The Comm remarks that these verses are *svasākhīyam utsannāh*

9 Or (the five) "This Vena'

[1] RV X 123 1-5

10 Of the fourteen verses beginning "Him of old leaving over the last one, he utters the call and inserts the difficult ascent as at the visuvat rite[2]

[1] RV V 44 1-9 [2] Cf above XI 14 14, see also Asv IX 9 13

11 Then he adjoins in his recitation the last verse, closes with the verse "The sacrifice came to be"[2] and applies as offering verse "Prajapati[3]

[1] See sūtra 10

[2] See above IV 12 10a

[3] RV X 121 10 On the whole of above X 13 22 23

12–14 He gives (as sacrificial fee) 1700 cows, seventeen clothes, seventeen yoked carriages, seventeen chariots, seventeen elephants, seventeen golden ornaments (niskas), seventeen drums

[1] Cf Ap XVIII 3 5

15 This makes seven seventeens

16 That is the full (*apta*) vajapeya[1]

[1] Cf Ap I c 6

17 At the vājapeya as practised by the Kurus' (are given as sacrificial fee) seventeen of each kind of cows

From JB Cf Āp 1 c 7,8 On the kinds, see note on Āp V 20 15 (Germ transl)

XV.4

BṚHASPATISAVA

1 After the performance of a vājapeya, the bṛhaspati sava (must be performed)'

' That there is a kind of connection between the two, seems only to be known from this sutra, only Āsv IX 9 19 has something similar

2 It is destined for one who is desirous of brightness or of priestly lustre

3 The vājapeya is an ascent, the bṛhaspatisava is brightness, priestly lustre

4 Thereby he is firmly established in (the possession of) brightness, of priestly lustre

5 It is of nine versed stoma

' All the lauds are chanted on nine verses, see PB XVII 11 1

6 The (first) pṛsthya (laud) is the rathantara

7 The sastra is arranged in triplets'

' Note 2 on XI 3 1 *tasya trcah s ūktasthānesu* Asv IX 5 4

8 The sacrifice is an agnistoma'

' PB 1 c

9 At the niskevalya and the following sastras' the four verses "He who propped"² are put in each of them in their sequence, before the hymns

' Which sastras? niskevalya vaisvadeva and agnimaruta but there seem to be four

² RV IV 50 1–4

10 The sacrificial fee consists of thirty three (cows)

11 At each service eleven (are given)

12 After the sacrifice of the omentum of the anubandhya cow (he should give) to the brahman a mare together with its foal'

' That the horse is given to the brahman rests on JB That it is a mare with its foal is found only here

XV 5

APTORYAMAN AND OTHER EKAHAS

1 Prajapati, having created the Gods, emitted for them as food and drink these sacrifices first the agnistoma, this did not satisfy them, then the atyagnistoma, this did not satisfy them, then the ukthya, this did not satisfy them, then the sodasin, this did not satisfy them, then the vajapeya, this did not satisfy them, then the overnight rite, this did not satisfy them, then the aptoryaman, this satisfied them

2 4 This comprises thirty three lauds, thirty three recitations, thirty three libations accompanied by praise

5, 6 Thirty three in number forsooth, are all the Gods all these he thereby gratifies singly by lauds by recitations, by libations accompanied by praise

7–9 It encompasses nine (different) stomas nine prsthas,[2] six different kinds of soma sacrifices

See XV 6 1–5 [2] ? it is astaprsth a according to the other texts I

10 These make, by summing up, twenty four

11, 12 The year has twenty four half months, (he does so) in order to reach the year

13 'Reached (or full, *apta*) now, forsooth is that end (*yama*) which satisfies the Gods and the year', hence the name aptoryama[1]

[1] This connection of the word is found also in PB and TB cf note 1 on PB XX 3 5 (transl)

6, 7 Prajapati, having on both sides encompassed all desires by these stomas of the agnistoma (sacrifice of Somas) at both sides, put them into himself And in the same manner does the sacrificer encompass all desires by these stomas of the agnistoma at both sides, and puts them into himself

8 The morning service with the functions of the hotr is taken over from (is the same as that of) the visvajit with all the prstha (samans)[1]

[1] See above XI 15 1-4

XV 7

1 The (hymn of the) marutvatiya is that of the one day rite preceded by the 'with what array' hymn[1] and the two (hymns in the marutvatiya sastra) of the fourth day of the prsthya six-day period[2]

[1] RV I 165

[2] See prob X 5 8 Read in the transl perhaps and two hymns of the fourth day'

2 The prstha of the hotr (i e the recitation corresponding with the first prstha laud, so here and in sutras 3–5 the stotriya of the niskevalya sastras is meant) is either the brhat or the rathantara with the vairaja at the inside of it[1]

First is repeated a paryaya of the brhat, the one of the vairaja then again of the brhat so that the vairaja can said to be the garbha of the brhat see note 1 on p 238 of the ed of the Arseyakalpa and on this mode of recitation (garbhakarana) note 1 on transl of I B XX 3 5 (Arseyakalpa VI lc vaisvajitani prsthani | tharma garbhah

3 Of the maitravaruna it is the vamadevya with the sakvara at the inside

4 Of the brahmanacchamsin it is the syaita with the vairupa at the inside

5 Of the acchavaka the kaleya with the raivata at the inside

6 Some say that first the inclosed part should be recited and then the body (the inclosing part)

7 But he should rather recite at the first place the 'body'

8 (Because we can say) 'The garbha forsooth, comes after the body' first the body of the mother comes into existence and

then the foetus).

9. Having recited the laud-verses according to the one day-rite they recite the laud-verses of the viśvajit with all the prsthas.

10, 11. In the same manner the corresponding triplets and the sāma-pragāthas

XV.8

1. The (hymn of the) niskevalya is that of the one day rite preceded by the 'that-who-the-highest' hymn[1] and the two (hymns) of the fourth day (of the prsthya six-day-period)[2]

[1] RV.X.120 [2] See X 5 20

2 The three (hymns) of the fifth day (of the prsthya six-day period) in the middle[1] (inserted) before those of the two one-day rites (are the) maitrāvaruna's (niskevalya).

[1] RV.I.81, VIII 37, VI 31, see above X 6 16 Not clear to me is *madhyatah*, and the dual *aikāhikābhyām*

3. The two of the third day are brahmanācchamsin's (niskevalya).

4. The two of the sixth day are the acchāvāka's (niskevalya).

5. The (rite of the) third service is, from the corresponding triplets on, that of the sixth day (of the prsthya six day-period)

6. After the āśvina-śastra[1] follow the extra(-lauds and) recitations.

[1] As described in IX.20

7. The laud- and corresponding triplets for the hotr are . "O thou, who awakest to praise"; and "Approaching".[1]

[1] RV I.27.10–12, X.118.5–7. The stotriya agrees with the jarābodhiya on SV.II.1013–15, see PB.XX 3 2

8. For the maitrāvaruna (they are): "Him of you, ever enduring".[1]

10 Or "Sing thou here", and "Sing ye a praise for Indra" [1]

RV VI 45 22-24 and VIII 45 21-23 on the first triplet the kau thuma and Jaiminiya chanters sing their margiyava, PB XX 14 2 note 3

11 For the acchavaka (the third triplet is) "Here Visnu strode" [1]

[1] RV I 22 17 19 corresponding with the viravantiya of the kauthu mas

12 The corresponding triplet consists of the last two verses and the first one (of the same triplet) [1]

[1] RV I 22 17,18 16

13 The complexes of nine verses (for the ukthamukha) are successively [1] "There shines forth the dawn", "From afar here", "Fetch ye out", and "Hither on my call" [2]

For both maitravaruna brahmanacchamsin and acchavaka

[2] RV I 46 1 9 VIII 5 1-9 VIII 73 1-9 VIII 85 (nine verses)

14 (The hymn for the hotr is) "Agni shineth" [1]

[1] RV V 76

15 For the maitravaruna the next following one [1]

RV V 77

16 For the brahmanacchamsin "Hither with a chariot rich in cows" [1]

[1] RV VII 72

17 For the adhvaryu the next following one

RV VII 73

18 The closing verses for the three (adhvaryu, maitravaruna and brahmanacchamsin) are the three (one for each sastra) "By the lord of the field" [1]

[1] RV IV 57 1 3

19 For the acchavaka it is "May the God Savitr the help ing one be good to us

RV VII 35 10

20 The offering verses are (successively) "These soma-(draught)s belong to the over night service", "These lovely", "Do ye both pass over the depths", "Come ye on our call"

Cf above IX 20 30 with the note the other three verses although indicated by the pratika are not found in our RV texts

21 Or they are successively the four verses "Your ancient home, your dear friendship"

RV III 58 6-9 see Asv IX 11 20

XV.9

1. The sacrifice of Yama

2 Yama, forsooth, being desirous of (reaching) heaven, performed asceticism and beheld that sacrifice: the *yama-stoma* This he brought near, and performed it. Having performed it he reached heaven. One who is desirous of (reaching) heaven should perform this (rite)

The yamastoma occurs in Baudh XVIII 43, but it differs

3, 4. Taking out from the Sastras (of the one day-rite) the stotra- and corresponding-triplets and the saman strings,[1] there are added as many verses in the same metre (as the ones which have been taken out and) addressed to the same deities as in those (taken out).[2]

[1] This means according to the Comm samapragathas

[2] This is not clear !

5 At the midday-(service) each of them[1] joins in before this hymn one of the five verses beginning: "Him who has gone "[2]

[1] The hotr and the four hotrakas at these five sastras

[2] RV X 14 1-5

XV.10

1 The (one day-rite) consisting of verses in gayatrī metre, and being throughout circumflected,[1] is intended for one who desires to die and to reach heaven.

[1] Cf PB XVII 12

2 The (one-day-rite) consisting of verses in tristubh metre and having throughout a nidhana (at the end of the samans) is intended for one who wishes to get a firm standing

3 The (one day-rite) consisting of verses in jagati metre and having throughout the idā (at the end of the samans) is intended for one who wishes for cattle

4. The (one-day rite) consisting of verses in anustubh metre and having throughout the word vā(k) (at the end of the samans) is intended for one who wishes for fame

5. (The stotras and the recitations) either (are) directly and

visibly (in those metres), or (they are brought about) by computation '

It is difficult to say precisely what the author means [illegible] 'transforming, *Umrechnung* ?

6 The hymns for inserting the nivid are those of the urjit and the following ones '

See XIV 13, esp XIV 45 2

XV 11

1 The Word desired 'May I get at preeminence among all beings, at uncontrolled dominion and at supremacy over them' It beheld this sacrifice 'the stoma of the word' That it brought near, and performed it By performing this sacrifice the Word got at preeminence among all beings, at uncontrolled dominion and at supremacy over them In the same manner, now, the sacrificer, who performs the sacrifice of the Word, gets at preeminence over all beings, at uncontrolled dominion and supremacy over them

2 4 The out of doors laud is on 100 verses, the (first) ujya laud on 1000, (the following) lauds (successively) on 10,000 100 000, 1,000,000, 10,000,000, 100 000,000, 1 000,000 000, 10,000,000,000 100,000,000,000 verses

Cf Baudh XVIII 42 30, 1 2 (where *n yuta* has fallen out)

5, 6 All the verses are applied, by repetition in order to over recite the stomas, likewise the samans and formulas

7 Having finished it, an agnistoma (should follow)

8 For the stoma of the word a thousand (cows) are the sacrificial fee

9 The same at the 'great sacrifice' '

Cf XIV 5 4

10 At the one day rites vinutti and abhibhuti '

Cf XIV 38 5

11 At the sarvajit and dhanajit

Cf XIV 48 and 46

12 At the visvajit and the abhijit

13 At the svarjit and indravajra,

[1] XIV 47 and 23 4 (vajra) cf XIV 8 14

14 and at the aptory umas

15. When no special prescription is made, the usual one about the sacrificial fees prevails

XV.12

RAJASUYA

1 Varuna[1] wished 'May I attain to preeminence, to sovereignty, to supremacy over all realms' He beheld that sacrifice the rajasuya and brought it near and performed it Having performed it he attained to preeminence, to sovereignty, to supremacy over all realms In the same manner, now, the sacrificer by performing the sacrifice of rajasuya attains to preeminence, to sovereignty, to supremacy over all realms

[1] In JB II 197 it is likewise Varuna not Indra *varuno vā akāmayata sarvesām devānām rājyāya suyeyeti*

2 The hotr (should belong) to the gotra of Bhrgu

[1] According to TS I 8 18 this prescription prevails only for the dasapeya JB II 202, prob also PB XVIII 9 2 MS IV 3 9 49 6 and VarSr *bhārgavo hotā dasapeye*

3 Having slaughtered in honour of Indra Pusan a he goat, he should undertake, one day after new moon day in Magha[2] the consecration for the pavitra

[1] This victimal sacrifice seems to occur only in our Sutra

[2] i e on the first day of phalguna

4 This is an agnistoma with the four stomas and the rathantara (as first prstha stotra)

Cf note on XIV 51 3 The name pavitra (also given by Ap Hir) may rest on our Sutra I do not find it in any other Brahmana

5 This (sacrifice) is a (means of) purifying Purified by it he reaches the inauguration (sava)

6 On the eighth day falls the sacrifice of Soma (of this pavitra)

[1] After four diksas and three upasad days Differently Baudh XII 1 85 3 and Ap XVIII 8 3

7 During the remaining part of this half of the month they

perform (different) istis[1]

[1] As laid down in the manuals of the adhvaryu (Baudh XII 1 85 5ff, Ap XVIII 8 10 9 3

8 The seasonal offerings (caturmasyas) are then performed, beginning at full moon in phalguna

9 And the half yearly victimal sacrifice[1]

[1] the niru lhapasu

10 At the day of full moon in Magha the sunasiriya

11 The next following month they perform (different) istis

[1] SB V 2 4 4ff

12 On the day of full moon in Phalguna he is consecrated for the abhisecaniya and the dasapeya[1]

So these two days are regarded in a sense as forming one whole This only in Sankh (?)

13, 14 These two days are preceded by twelve diksa and three upasad days, the sixteenth day is destined for the sacrifice of Soma

15 This whole universe consists of sixteen parts[1]

[1] See e g SB XIII 2 2 13 KB VIII 1 etc

16 (So this is done) in order to reach this whole universe

XV 13

1 They buy the two (quantities of) Soma (for these two soma-feasts) together[1]

[1] The same Ap XVIII 12 2

2 And of the dasapeya the regular paradigma up to the guest isti (is performed) and (all what follows) after the lustral bath[1]

This may mean that of these two soma days these rites here mentioned take place only once

3 The (hymn for the) ajya(sastra at the abhisecaniya) is one which contains a reference to Varuna "Thou O Agni, art born as Varuna

RV V 3

4 For it is Varuna whom they (now) anoint as a king

5 The midday-service is taken from (= is identical with that of) the caturvimsa day

XI 2 4 6

6 Between the niskevalya and the marutvatiya an (amiksa) destined for Mitra and Varuna is offered

' The offering at which the abhiseka is to find place, is different in the other sources (SB V 3 3 10 Ap XVIII 12 4-6).

7 During this sacrifice, before its svistakrt, he is anointed

8 Of this amiksa (only) the offering (proper) and the svistakrt and ida (are performed)

= XV 2 17

9 The third service is taken from (= is identical with that of) the second day (of the prsthya six day period)

' Cf X 3 11-15

10 Thereby the ukthya is finished '

' That the abhisecaniya is an ukthya is likewise in the other sources

11, 12 The ukthyas are (identical with) cattle' (so this is done) in order to gain cattle

KB XXI 5 (simply on account of the great number)

13 They go forth to the lustral bath

14 The rite of the lustral bath is performed, but he does not enter into the water

15 Having plunged the right fore foot of the black antelope hide in the water they draw it back—or the fringe of the upper garment '

' This is peculiar to our Sutra The act replaces the bath proper The plural must refer to all the participants (king consort priests)

XV 14

1 He now settles down on a place of worship (*devayajana*) (sacrificial spot) to the north/left (of the original one)

2 Here' they perform the istis of the samsrps '

' Usually for each of these istis a new devayajana is required

3 Ten during a period of ten days '

' On each subsequent day one of the ten istis

4 Now (they are the following istis) "To Savitr prasavitr, to Savitr asavitr, to Savitr satyaprasava, to Sarasvati, to vac, to Tvastr, to the forms, to Pusan, to the paths, to Indra, to this one (the sacrificer?) to Brhaspati, to splendour, to the king Soma, to

Visnu sipivista''

The first three differ in all the other texts they are found also in the asvamedha rite (XVI 1 17)

5 On the tenth day the dasapeya (is performed)

6, 7 Or (instead of performing istis) they may either glide up into the sadas, or take food, with these ten deities saying "In honour of Savitr prasavitr I will glide up", or "In honour of Savitr asavitr I take food" (etc)

8 They should perform as offering priests, in whose family at both sides (paternal and maternal side) ten ancestors (are learned or have been) learned brahmanas

9, 10 A hundred brahmanas drink the Soma, ten from each cup

11 Hence the name dasapeya

12 When they have arisen (finished the soma sacrifice) there is the five holed pap'

' Cf SB V 5 1 1

13 When its sacrifice is completed, (they proceed with) two pregnant cows, four years old, one reddish white, one piebald, the first is immolated to Aditi or the All Gods, the last to the Maruts

Cf SB V 5 2 8 9

XV 15

1 Now the sautramani'

This is the caraka sautramani of Ap XIX 1-4 (XIX 4 11) Usually the rite is performed at the close of the whole rajasuya

2 4 (The victims at this occasion are) a red he goat for the Asvins, a ewe for Sarasvati, a bull for Indra the protecting (*sutraman*)

5 After the encircling with the firebrand has been performed on these, they proceed with the surasoma'

i e the sura (arack) which here replaces the Soma

6 Over the flowing (sura) they mutter whilst looking at it the (verse) "Clarify me with bright strainer, O shining *God*, O Agni for sacrifice on sacrifice

7 Or the verses addressed to the Fathers

8 The inviting(verse for the libation of the sura is) ' Ye both, O Asvins, the cheering '

' RV X 131 4, cf SB V 5 4 25

9 The formula of prompting is "Let the hotr worship the Asvins, Sarasvati, Indra the protecting ' '

' This praisa forms no part of the praisadl y sya According to the kindrel texts (Schefteloiwitz p 154) it runs Let the hotr worship the Asvins, Sarasvati Indra the protecting This delightful Soma together with le goats ewes and bulls, gladdening by young grass malt and lajs always well prepared with masara bright full of juice, immortal, has advanced for you dripping of sweetness Let the Asvins, Sarasvati and Indra the protector the slayer of Vrtra accept it Let them drink the soma like sweetness, let them drink and enjoy it Hotr, recite the offering verse

10 By some (liturgical authorities) all (these formulas of prompting) are handed down in (changed) adapted form

' Does this mean that the praisas (plur) are each separately addressed to the different deities ?

11 But he should not proceed in that manner it is the (practice) of the Asuras

12 The offering verse is "As a son

' RV X 131 5 cf SB V 5 4 26

13 The mantra to accompany the partaking of the sura is "The (Soma), which the Asvins took from the asuric Namuci which Sarasvati pressed out to obtain strength, this king Soma the bright, sweet drop, I here partake of '

' Reading namuca asurer adhi

14 If he starts from the meaning that a brahmana must be engaged for a reward to drink the (remainings of the) sura, the beverage (the rest of the sura) is poured out for him

' This perhaps is the meaning [illegible] (Ap XIX 9 3 with no rees)

XV 16

1. Then follows the (Soma sacrifice for) cutting the hair (kesavapaniya)

' The fourth soma day of the rajasuya rite

2 The rite of breaking up (udavasaniya) is (at this occasion)

the traidhātavī (iṣṭi)

[1] This is not known from elsewhere

3 It is a (puroḍāśa) for Agni Viṣṇu or for Indra Viṣṇu

4 Then (follows) the two-day-rite (called) vyuṣṭi (dawn)

5 (The days are) an agniṣṭoma (and) an overnight rite

6 For that brahmana it dawns, who recites the Veda

7 For that baron it dawns, who reaches the inauguration

8, 9 Thereupon he performs the (soma sacrifice called) 'wielding of power' (*kṣatrasya dhṛti*) an agniṣṭoma with the four stomas and the rathantara as (first) pṛṣṭha (laud)

10 Now Vṛddhadyumna, the son of Abhipratārin, performed this rite as (an agniṣṭoma) with three stomas

11, 12 Him a brahmana cursed 'He has not sacrificed with the 'wielding of power' In this battle the Kurus shall be driven out of Kurukṣetra' And it came to pass even so as he had said to him [1]

[1] Vṛddhadyumna must have been a Kuru

13 Therefore now he should sacrifice with an (agniṣṭoma) of four stomas only

14 The (rite) of four stomas is a firm standing among the sacrifices

Because animals stand on four feet

15 So this is done in order to get a firm standing [1]

With 9 10 cf JB II 207 *atha sa triṣṭomo 'gniṣṭomaḥ pratiṣṭhākāmo ha tam āhareta tad āhuḥ pra vā eṣo 'smāl lokāc cyavate yas sujata iti tad yat triṣṭomo bhavati trayo vā ime lokā eṣv eva tal lokeṣu pratitiṣṭhaty atho haiṣa kṣatrasya dhṛtir eva nāma yajñakratus tasya rathantaram pṛṣṭham bhavati tena haitena vṛddhadyumna ābhipratāriṇa ījāna ye dvināṭrāntaṃ haiva cakre taṃ mahābrāhmaṇa uvāca yatra kurava kurukṣetraṃ jesyante prajām evāharata na kṣatrānti ta ete kuravaḥ kurukṣetra* (here the text must be incomplete) *sa vā eṣa kṣatrasya dhṛtir eva dhṛtyā kriyate* (sic) *yat triṣṭomo 'gniṣṭomaḥ*

16 Ten thousand (*ayuta*) cows are the sacrificial fee

17 He, forsooth, who gives ten thousand, is not separated from this realm nor from this people

[1] *yuvate* must be sing (*ayuvanta* AV)

18 Therefore the ten thousand is called *ayuta*

19 Or he may give a hundred thousand (cows)

☞ **The Sunaḥśepa legend (XV 17 27) has been left untranslated by Prof W Caland**

XVI 1

ASVAMEDHA

1 Prajapati desired 'May I obtain all desires, may I attain all attainments' He beheld this three day sacrifice of Soma the asvamedha He took it unto him and performed it by its performance he obtained all desires, attained all attainments In the same manner, now, the sacrificer who performs the asva medha sacrifice, obtains all wishes, attains all attainments'

Nearly verbally agrees with SB XIII 4 1 1

2 For the principal priests he pours out (in order to prepare for them (a mess of boiled rice) four bowlfuls, four double handfuls, and four handfuls

The last half = SB ib 5

3, 4 (This is) twelve fold the year is (equal to) twelve months'
= SB 1 c

5 (So this is done) in order to reach the year
' SB differ

6 Now the adhvaryu fastens on him a gold ornament (niska)

= SB 1 c 7

7 When the offering of the agnihotra of the evening has been performed, he lies down with the favourite consort behind the Garhapatya with his head turned towards the north

= SB 1 c 9 only *Uttarā* (re ular with Sutkh) against *Uttaryā* of SB

8 He should lie in her lap without indulging in sexual inter course

= SB only here the n I ection *sete*

9 (thinking) 'May we by this act of asceticism reach success fully the year

Nearly the text w h SB l c (here the sing lar of the verb)

10 That (niska) he gives (to the adhvaryu), when the offering of the morning agnihotra has been performed

= SB 1 c 11

11 Then he prepares a sacrificial cake baked on eight kapalas

Cf SB I c 12 *athāgneyim iṣṭim nirvapati*

12 Agni is the mouth of the God at the outset (*mukhatah*) even he thereby gratifies the God

Resembles much SB I c

13 Then he prepares a mess of boiled rice for Pusan the pathmaker

atha pau aup nirvapati SB I c 14

14 Pusan is the overlord of the paths He thereby secures successful progress to the horse

=SB

15 The horse, which must have all colours and be endowed with swiftness[1] they let loose for a year, it may gratify all its desires with the exception of sexual intercourse[2]

[1] Cf SB XIII 4 2 1

[2] This last is found nowhere else precisely so, but that the horse might not have carnal intercourse appears also from Baudh XV 8

16 A hundred princes, clad in armours, (a hundred) nobles armed with swords, (a hundred) sons of heralds and headmen wearing the upper garment over their left shoulder, (a hundred) sons of attendants and charioteers bearing staves, guard the horse, not permitting it to return (before the end of the year)

[1] The four groups as SB XIII 4 2 5 only Sankh *upavitinah* SB *isu parsinah* The reading of Sankh is suspect according to the Comm it indicates a certain kind of arming for battle

17–20 Then, during a year (whilst the horse is roaming abroad) (he performs daily three) offerings to Savitr prasavitr, to Savitr asavitr, to Savitr satyaprasava, thinking 'Savitr is the impeller, may he impel this my sacrifice Savitr is the propeller, may he propel this my sacrifice Savitr is the God of true impulse, may he impel by true impulse this my sacrifice

[1] The wording of sūtras 18 20 is nearly that of SB XIV 4 2 6 9 12 Remarkable is *prasuvā iti* of Sankh as against *prasuvād iti* of SB

21 (The inviting and offering verses for these three iṣtis are) "He who all those beings , "May God Savitr come hither treasure laden — "All troubles, O God Savitr ', "May that God Savitr unto us"— "The All Godly true lord ', "Indestructible is that ' '

[1] RV.V.82 9, VII 45 1, V 82 5, VII 15 3 V 82 7 IX 54 4 The same verse in SB XIII 4 2 6,10 13 Āśv X 6 9 (and cf IX 11 6) differs as to one verse

22. During this same year the hotṛ tells the revolving legend

23 The adhvaryu being addressed (by the hotṛ with the word) 'O adhvaryu!' answers everywhere '*hā yi*, O hotṛ'

24. During the recitation by the hotṛ he (the adhvaryu) answers "Yea (*om*) hotṛ, thus, hotṛ (at each pause)

Sūtras 23 24 = Ś 13 27,28

25 The adhvaryu directs the masters of lute players with (the words) "Sing ye of him along with righteous kings of yore''

The sampraisa nearly as SB XIII 4 3 3

people are the snakes These are sitting here", and he points to some snakes or snake charmers (who are present) "The Veda is the science of the snakes, this it is", and he should recite a (chapter of the) sarpavidya

16–18 On the sixth (day) "Kubera the son of Vaisravana his people are the raksas, these are sitting here" and he points to *sela ga*s or evildoers (who are present) "The Veda is that of the Raksas, here it is', and he should recite a chapter of the raksovidya

19–21 On the seventh (day) "Asita the son of Dhanvan his people are the Asuras, they are sitting here" and he points to (some) usurers (who are present) "The Veda is the knowledge of the Asuras, this it is", and he should perform some magic trick

22–24 On the eighth (day) "Matsya the son of Sammad his people are the water dwellers, these are sitting here" and he points to some fishes or fishermen "The Veda is that of the itihasas, this it is", and he should tell some itihasa

25–27 On the ninth (day) "Tarksya the son of Vipasyat his people are the birds, these are sitting here" and he points to some birds or religious students "The Veda is the one of the Puranas, this it is", and he should recite some purana

28–30 On the tenth (day) "Dharma Indra his people are the Gods and they are sitting here", and he points to (some) young learned theologians, who do not accept gifts "The Veda is the Samaveda, this it is', and he should chant a saman

31–35 (In this revolving legend) he sums up all the Vedas, all the royalties, all peoples, the asvamedha is (equal) to all He does so thinking 'By all I will reach all'

36 In that it revolves again and again, therefore (it is called) the revolving (legend) ¹

¹ Cf Ap ... X 7

XVI 3

1 There are twenty one sacrificial stakes, each twenty-one

cubits long

=SB XIII 4 4 5

2–4 Eight of bilva wood, ten of khadira, of pitudru are the two which stand nearest (to the middle one), of rajjudala is the stake which stands opposite the (ahavaniya) fire[1]

[1] In some respects all the other sources differ from Sankh

5. There are twenty one victims to be immolated to Agni and Soma

6 For these there is one and the same performance

Sūtras 5 6 substantially identical with SB XIII 4 4 11 end

7. The first of the days of sacrifice of Soma is Gotama's stoma which increases by four (stomas)[1]

[1] As described above XIV 61 Cf SB XIII 5 1 1 which is the only passage where the name Gotama's stoma is mentioned as in Sankh, in § 2 reference is made to our text, cf Sankh XVI 3 7 as compared with XIV 61 8 and XI 2 12

8 By it he reaches this world

9, 10 The second soma day is twentyone versed (each stotra of twenty-one verses) The twenty first is he who shines yonder, this he makes thrive by his own characteristic[1]

[1] Resembles much SB XIII 5 5 5

11. Out of it the horse was formed

12 This is mentioned in the verse "Out of the sun, O Gods, did ye form the horse"[1]

[1] RV I 163 2

13 The victims to be immolated to Prajapati are the horse, a hornless he goat, a gomrga (*Bos gaurus*)

14 A *Bos gaurus*, a gayal, a sarabha, a camel, a mayu, and a kimpurusa are the victims for slaughtering after (these)

The translation is not certain Are the *paryangyas* meant ?

15 And twenty one victims, to be immolated to the deities of the seasonal sacrifices (are brought near) twenty one to each sacrificial post[1]

[1] SB XIII 5 1 14 *athaitān ekavimsatiye cāturmāsyadevatābhya ekavimsatim ekavimsatim paśun ālabhate* ... *na tathā kuryāt* It is just possible that the author of the SB here disapproves of the rite of the Kausitakins

16, 17 The deities of the seasonal sacrifices are (equal to) all the deities, he proceeds in this manner in order to gratify all the deities[1]

[1] Cf SB l c

18 The horse which has been adorned they make smell the spot where the out-of-doors laud is performed [1]

SB XIII 5 1 16 Asv X 8 3 stands nearer to SB

19 If it does not smell at (it), he should cause the sacrificer to recite (the verse) "May the courser bestow on us wealth of cows" [1]

RV I 162 22 = Asv X 8 4

20 When it is standing before the sacrificial post (he praises) it with the eleven verses, not joining in the pranava, beginning: "When, first born, thou didst neigh" [1]

RV I 163 1-11 Cf SB l c 16 17, Asv l c 5

21 The apri verses are: "Enkindled, anointing" [1]

These verses not in the Rgvedic texts they seem, however, to have formed part of them (TB III 9 4 8 end, SB XIII 2 2.14)

22, 23 Leaving over the word "O Adhrigu" (he inserts) the hymn[1] "May not Mitra us"[2], and the last two verses of the following (hymn)[3] without joining in the pranava [4]

So this insertion must be made immediately before the contents of V 17 10 and after the insertion must follow the contents of V 17 10 The SB XIII 5 1 16-18 agrees narrowly, but the first two words of 18 seem to belong to 17 The hotr praises with the hymn I 163 or thinks its last two verses

[2] RV I 162

[3] RV I 163 11,12

[4] Cf Eggeling's note 2 in SB part V (SBE XLIV) p 384

24 Before the passage "Twenty six are its) ribs" (he inserts the verse) "Thirty-four ribs" [1]

[1] So before the words of the adhrigu formula as given above V 17 6 the verse RV I 162 18 must be inserted This prescript of Sankh is that which the SB XIII 5 1 18 ascribes to some' and these *eke* are doubtless the Kausitakins

25 Now they spread out for the horse a cloth, or upper garment and gold

= SB XIII 5 2 1

26 This is mentioned in the verse "The cloth they spread out for the horse, the upper garment, the gold (ornaments) which (they spread out) for it" [1]

[1] RV I 162 16

27 Now they take hold of the sacrificial horse,

28. (and) of the (fifteen)[1] (victims) surrounding the horse's body (and) of the numerous victims of the wild

[1] ŚB XIII.2 2 10

29. A (goat destined) for Pusan (is fastened) at the front (of the horse).

30. This is mentioned in the verse. "Here the share allotted to Pūsan goes first".[1]

[1] RV I.162 4c

31. At its navel a dark goat for Indra and Pusan

32. This is mentioned in the verse "He goes along the path dear to Indra and Pūsan".[1]

[1] RV. l c 2d

33. When the horse has been quietened (slaughtered) they cause the first consort of the king to lie down near (it)[1]

[1] ŚB XIII 5 2 2 *upanipādayanti* but the Kanv recension *p itiyanti*

34. They cover them both (horse and consort) with an upper-garment.[1]

[1] *athainau adhivāsena samprorṇuvanti* ŚB l c

35 To these two the sacrificer addresses the obscene (verse).

36 "Put the penis (?) into (the space between the) thighs, bring the sleek one down, which is the life and delight of women".

37 No one addresses him in answer injurious words

= ŚB XIII.5.2 3

XVI.4

1. The hotr addresses her the obscene verse. "Thy mother and thy father sport on the top of the tree, saying I pass along. Thy father passed his first (?) to and fro in the cleft"

2. The brahman addresses an obscene verse to the favourite consort: "Raise her upwards, even as one taking a burden up a mountain, then may the middle (part of her body) thrive as one winnowing in the cool breeze".

3. The udg t addresses the obscene verse to the discarded wife: "When into her narrow slit".[1]

[1] The verse was given in ful. above XII 24 2

4 The adhvaryu addresses the fourth wife of the king (pālāgalī) with the injurious verse · "When the deer eats the corn, it thinks not much of the fat (one), when a Śūdra woman is the Arya's mistress he seeks not riches for thriving".

5 A hundred female attendants of the same social status as each of the horses' guardsmen,[1] these respond successively with injurious words the different priests

[1] So there are 400 (cf XV 1 16) female attendants, each of these groups *pratyabhimethati* the hotṛ, brahman, udgātṛ and adhvaryu

6 The variations in the injurious addresses for answering are "Thy thought is as of one longing for coitus, hotṛ do thou not say much",[1] "Raise him upwards",[2] "When the Gods favoured the *lalamagu*",[3] "When a Śūdra is the husband of a female born from an arya"[4]

[1] This half verse (also Āsv only) should replace the second half of the verse of sūtra 1

[2] etc instead of the verse of sūtra 2

[3] Cf XII 24 1(1), this verse replaces that of sūtra 3

[4] This replaces the verses of sutra 4 Cf Āsv X 8 11 13, see half of each sutra

7 Within the sadas (takes place) the theological discussion (*brahmodya*)

8 The hotṛ asks the adhvaryu (with the first verse of XVI 5), he responds with the second (verse), with the third he (the hotṛ) asks, with the fourth he (the adhvaryu) responds

[1] ŚB XIII 2 6 9ff the colloquy is between hotṛ and brahman XIII 5 2 12f between the ṛtvijs

XVI 5

1 "Which light, now, is equal to (that of) the sun ? Which water is equal to (that of) the ocean? Who is greater than the earth? Of whom is no measure found ? "

2 "The holy word is the light equal to the sun The sky is the water equal to the ocean Indra is greater than the earth Of the cow no measure is found"

3 "Who is it that walketh singly? Who is it that is born

(always) anew? What is the remedy for cold? What is the great envelopper?"

4 "It is the sun that walketh singly It is the moon that is born anew Fire is the remedy for cold The earth is the great envelopper'

5 The brahman asks the hotr (with the first verse of the next khanda), he responds with the second (verse), with the third he asks, with the fourth he responds

XVI 6

1 "I ask thee, for the sake of knowledge, O friend of the Gods, if thou hast applied thy mind thereto, what are these three steps at which Visnu is worshipped on which he entered the whole universe"

2 "I too am at these three steps, on which he entered the whole universe, daily so I go round the earth and the sky and the back of this sky with one limb'

3 "Into what (things) hath the Purusa entered? What (things) are established in the Purusa? This, O brahman, we crave of thee What answer dost thou give unto us thereto?'

4 "Into five (things) hath the Purusa entered These are established in the Purusa This I reply unto thee thereon, not superior in craft are thou to me"

SB XIII 5 2 13–16

5 He asks the sacrificer "I ask them about the farthest end"[1]

[1] RV I 164 34

6 He answers with the next following verse[1]

RV I 164 35

XVI 7

1 The inviting verse of the mahiman (cup of Soma) is "The well being, self existent one conceived first within the great ocean, the right germ whence Prajapati was born"[1]

[1] VS, SB XIII 5 2 21

2 The (formula for) prompting is "Let the hotr worship Prajapati"

hotā yakṣat prajāpatim mahimno juṣatām vetu pibatu somam hotar yaja The praisa is perhaps not given in full because it can easily be completed

3 The offering-verse is "O Prajapati none other than thee" [1]

[1] RV X 121 10

4 Having proceeded with the omentum of the victim sacred to Prajapati, they should thereupon offer the other omenta: some say Behind Prajapati forsooth, are the other deities So he gratifies these in the proper order [1]

[1] Nearly = SB XIII 5 3 3

5, 6 Or he should first proceed with the omentum of the victim destined for Indra-Agni, or with that for the All Gods

[1] see SB I c 1,2

7 'Why, indeed, should they make haste' Indrota Śaunaka used to say.

See SB I c 5

8 Therefore they should proceed singly with the omenta for the different deities

—SB I c

9–11 They should offer together the omenta belonging to victims destined for the same deities, when they are not contiguous separately when they are contiguous Thereby he gratifies them in due order

Precise meaning uncertain SB XIII 5 3 6 seems to contain a somewhat different view

12 For the second mahiman (cup) he should reverse the inviting- and offering verse

viparyaste yājyanuvākye SB XIII 5 3 7

13. He should recite together both ājya (hymns), that of the one day-rite[1] and that in pankti metre [2]

[1] See VII 9 3 RV III 13 *pra vo devāyāgnaye*

[2] See X 6 2 RV V 6 *agnim tam manye* (pankti) SB XIII 5 1 8 *hotā pānktam ājyam sastvaikāhikam upasamsati*

14 in order to obtain the objects of desire which are connected with the sastra of the one day rite and with the sastra in pankti metre

— 15 He should intertwine both prauga sastras that of the one day-rite[1] and that in brhati verses[2]

[1] See VII 10 3-15 madhucchandasa prauga

[2] See X 6 5 6 barhata prauga SB I c *barhatam ca praugam madhucchandasam ca samsa isati*

16 in order to obtain the objects of desire which are connected with the prauga sastra of the one day rite and the prauga on brhati verses[1]

[1] SB I c *yas ca barhate prauge kamo ya u ca madhucchandase tayor ubhayoh kamayor aptyai*

XVI 8

1 The mahanamni verses are the prstha (stotra)
Identical with SB XIII 5 1 10

2 The mahanamni verses are (equal to) all

3 The sacrifice of the horse is (equal to) all

4 He does so thinking 'May I reach all through all'

5 Having recited at the marutvatiya and the niskevalya-sastra first the hymns as they are used at the fifth day (of the prsthya sadaha) he inserts in each hymn the nivid of the hymns of the one day rite[1]

[1] For the marutvatiya see X 6 8 for the nivid dhanasukta of the one day rite see VII 19 15 For the niskevalya see X 6 16 *indro madaya predam brahma* (I 81 VIII 37, VI 31, VIII 93 7 9) and the nividdhana VII 20 8 (RV I 32 *indrasya nu viryani*)

6, 7 The one day-rite is a firm support (He does so) for getting a firm support

8 Or there are (for the sastras of the hotr) a thousand verses at the (midday service)

9 In the marutvatiya sastra forty verses of each metre[1]

[1] Gayatri usnih anustubh, brhati pankti tristubh, and jagati

10 These are together 280 verses

11 At the niskevalya sastra there are 720

12 That makes together a thousand

13–15 A thousand is equal to all, the asvamedha is equal to all, by all he gets all

16 Having recited at the vaiśvadeva and the agnimāruta śastras first the hymns as they are used on the fifth day (of the pṛṣṭhya ṣaḍaha) he inserts the nivid in the hymns of the one day rite (in each hymn) [1]

[1] For the vaiśvadeva see X 6 17,18 and the hymn of the one day rite VIII 3 8 Agrees narrowly with SB XIII 5 1 11 For the agnimāruta see X 6 20 and the hymns of the one day rite VIII 6 2,4,6 This agrees with SB XIII 5 1 12

17, 18 The one day-rite is a firm support (he does so) in order to get a firm support

19 The ukthya (middle day of aśvamedha) is herewith finished

20 By it he reaches the intermediate region [1]

[1] *tenāntarikṣam ṛdhnoti* SB XIII 5 3 9

21 The last (third) day is an overnight rite with all the stomas

22-24 The overnight rite with all the stomas is (equal to) all, the aśvamedha is (equal to) all By all he reaches all

Sūtras 21-24 nearly identical with SB XIII 5 3 9

25 Through this rite he reaches yonder world [1]

[1] *tenāmum lokam ṛdhnoti* l c 10

26 The recitation (of the hotṛ) is that of the second abhiplava (six day period) [1]

[1] SB differently, *yad dvitīyasyāhnah pṛṣṭhyasya ṣaḍahasya tacchastram*

27 This sacrifice was once performed by Indrota Śaunaka for Janamejaya, the son of Parikṣit [1]

[1] =SB XIII 5 4 1

28 About this a sacrificial strophe is handed down

XVI 9

1 "At Asandivat Janamejaya bound (=immolated) for the Gods a grain eating horse, adorned with a golden ornament and with yellow garlands, a blackspotted one"

2 (Variations of the above described aśvamedha are the following) those same first two days and as third a jyotis one day rite as overnight rite Therewith (he sacrificed) for

Ugrasena

3 (As third day) a go (one day-rite as overnight rite) Therewith he sacrificed for Bhimasena

4 As third day an ayus Therewith he sacrificed for Srutasena

Sutras 1 4 of SB XIII 5 4 1 3

5 These all are (the asvamedhas as performed) by Pariksit's descendants

6 About this a strophe is handed down

7 "The righteous descendants of Pariksit performing horse sacrifices, by their righteous work did away with sinful work one after another"

Sūtras 5 7 of SB l c 3

8 (The same two first days and as third) an abhijit (one-day rite) This sacrifice was performed by Rsabha the son of Yajñatura

to the brahman, the western to the adhvaryu, the northern to the udgatr whatever property there is belonging to non brahmanas, with the exception of the land and the inhabitants

Cf SB XIII 5 4 24

23 In these same (sacrificial fees) those for the hotrakas (are comprised)

SB XIII 5 4 24 *tad eva hotrāṇām anvābhaktiḥ*

24 On the middle part (of the conquered country) he should perform a sacrifice

25 (It should be an animal) sacrifice of five victims, which are fettered to a branched stake

For sūtras 24 and 25 I find no parallel, but cf Ap XX 22 14

26–32 During a year (afterwards) are immolated the victims to the seasons six to Agni in spring, to Indra in summer, to the Maruts or Parjanya in the rainy season, to Mitra and Varuna in autumn, to Bihaspati in winter, to Indra and Visnu in the dewy season [1]

[1] SB XIII 5 4 28 Āp XX 23 11

XVI 10

PURUSAMEDHA

(Human sacrifice)

1 Prajapati having performed the horse sacrifice, beheld the human sacrifice What was not reached by him through the horse sacrifice, all that he reached through the human sacrifice In the same way the sacrificer, when he performs the human sacrifice reaches all that what by him was not reached by the horse sacrifice

SB XIII 6 1 1 differs

2 The whole rite is similar to that of the horse sacrifice

3 But there is an addition

=There are additions

4 Then there are sacrifices to Agni Kama, (Agni) the Bestower, (Agni) the Pathmaker [1]

[1] Do these replace the isti s of the asvamedha mentioned in XVI 1 11 14? They occur only in our Sūtra

5, 6 Agni Kama is the ruler of the Gods (he sacrifices to him) in order to please all the Gods

7 Agni the Bestower he gives him the sacrifice

8 Agni the Pathmaker *he makes him reach again the sacrifice's path*

9 Having bought a brahmana or a baron for a thousand (cows) (and) a hundred horses they let him loose for a year, he may gratify all his desires with the exception of sexual intercourse.'

Cf XVI 1 15

10 They guard him in the same manner (as the horse)

' 1 c 16

11 Then, during a year (whilst the man is roaming about) he performs (daily three) offerings to Anumati, Pathya Svasti and Aditi

12, 13 They are performed alternatively with the istis to Savitr, and so are the narasamsa texts (recited) alternatively with those of the revolving legend

Cf XVI 3

14 (He performs those sacrifices, the one to Anumati, thinking) 'May I allowed by Anumati perform this sacrifice

15 (The one to Pathya Svasti) Pathya Svasti is the word He thereby brings to the sacrificer success in this sacrifice

16 (The one to Aditi) Aditi is the Earth, Aditi is a firm support, they thereby procure for him on her, bring undepressed, a firm support at the end

XVI 11

1–3 The first narasamsa is that about Sunahsepa how Sunahsepa the son of Ajigarta fettered to the sacrificial post was released and he should repeat the first two hymns

' RV I 24 (seen by Sunahsepa an I 1 25 (?)

4–6 The second is that about Kaksivat how Kaksivat the son of Usij obtained gifts from *Svanaya the son of Bhava*, and he should repeat the last two hymns

RV I 125 126 (?)

7–9 The third is that relating to Syavasva how Syavasva son of Arcananas obtained gifts from the son of Vidadasva, and (then he should repeat) the hymn "Who are ye, O men" [1]

RV V 61

10–12 The fourth is that relating to Bharadvaja how Bharadvaja obtained gifts from Brbu Taksan and Prastoka the son of Sinji, (and he repeats the) four verses "Bibu stood at the head of" [1]

[1] RV VI 45 31–33 (sic)

13–15 The fifth is that relating to Vasistha how Vasistha became the house chaplain of Sudas the son of Pijavana, and the hymn is "Two hundred from the descendant"

RV VII 18 22 25 (N B not a sukta)

16–18 The sixth is that relating to Medhatithi how Asanga, the son of Playoga, being a woman became a man and the hymn is "Praise thou, praise thou"

[1] RV VIII 1 30–34

19–21 The seventh is that relating to Vatsa how Vatsa the son of Kanva obtained gifts from Tirindara Parasavyaya, and the hymn is "A hundred I received at Tirindara"

RV VIII 6 46 48

22–24 The eighth is that relating to Vasa how Vasa Asvya obtained gifts from Prthusravas the son of Kanita, and the hymn is "May he come hither who

[1] RV VIII 46 21 33

25–27 The ninth is that relating to Priskanva how Praskanva obtained gifts from Prsadhra Medhya Matarisvan, and the two hymns are "The great strength of Indra" [1]

[1] RV VIII 55 and 56

28–30 The tenth is that relating to Nabhanedistha how Nabhanedistha the descendant of Manu obtained gifts from the Angiras, and the hymn is "They who by sacrifice"

RV X 62

31 There are the narasamsa recitals

32 Narasamsa is the purusa

33 Thereby he makes him thrive by his own characteristic

XVI 12

1, 2 There are twenty five sacrificial stakes, each twenty-five cubits long

3 5 ten of bilva wood, twelve of khadira wood, of pitudru are the two which stand nearest to (the middle one, of rajjudala vasarala' the stake which stands opposite the (Ahavaniya) fire

va sārala Hillebrandt, but for a va there seems to be no place

6 There are twenty five victims to be immolated to Agni and Soma

7 For these there is one and the same performance

8 The first two days and the last day of the soma days of the asvamedha are practised here

' Cf XVI 3 7 9 and XVI 8 21

9 The second day is one on which all the lauds consist of twenty five verses

10 Purusa (or Man), forsooth consists of twenty five parts (or is the twenty fifth)

11 Thereby he makes him thrive by his own characteristic

12 The victims to be immolated to Prajapati are a man a gomrga and a hornless he goat

' Cf XVI 10 9

13 = XVI 3 14

14 And twenty five victims, to be immolated to the deities of the seasonal sacrifices (are brought near) twenty five to each sacrificial post '

' Cf XVI 3 15

15, 16 = XVI 3 16,17

17 The human victim, which has been adorned they make smell the spot where the out of doors laud is performed and (they praise it) with the eleven (verses) not joining in the pranava' "Let the nearer ones arise "

Cf XVI 3 19 20

RV X 15 1 11

18 The apri ver s are Agni death

The a ... are up to now found nowhere They are atharta as

accor ... to the Co ... of no c on XVI 3 21

he should insert in the ... Do not burn him

19 The hymn ... adhrigu formula in the same manner as (at the asvamedha) '

[1] RV X 16 [2] See XVI 9 23

20 Now they spread out for the human victim a garment of kusa grass, a (cloth) of tipa bark, a red garment of silk threads[1]

[1] ? ङ sata pattasutramaya the Comm Unknown word

21 When it is 'quieted', the udgatr sings over it standing near it the saman addressed to Yama

XVI 13

1 And the hotr recites over it the purusa narayana (hymn)[1]

[1] RV X 90

2 Now the principal priests hotr, brahman, udgatr and adhvaryu address to it each two of the verses of the hymn "Him who has gone hence"

[1] RV X 14 1-8

3, 4 Now they heal the sacrificer one after another with the (four) hymns "Him, O ye Gods, who is put down", "I free thee through the oblation that thou mayest live", "From thy eyes, thy nose", "May the wind convey hither medicine"[1]

This 'healing seems to be necessary as the sacrificer has been the instrument to cause man slaughter

[2] RV X 137 X 161 X 163 X 186

5 Then each of them (heals him by reciting) one of the verses addressed to Nirrti "Long life has been promoted"[1]

RV X 59

6 And each with three of the verses beginning with the word "Hail"[1]

[1] RV VII 35

7 When the human victim has been quieted, they cause the first consort of the sacrificer (king) to lie down near it[1]

Cf XVI 3 33

8 They cover them both with the upper garment[1]

[1] l c 34

9 These two the sacrificer addresses in the same manner[1]

[1] See l c 35 36

10 The injurious verses are "A royal consort, who is rejected" (this verse the hotr addresses to the first consort, cf XVI 11), "A pond without water supply" (this verse the brahman

addresses to the vavata, XVI 12), "He whose eyes are unanointed" (this verse the udgatr addresses to the parivrkta, XVI 43) "Not he is valid, whose hairy" (this verse the adhvaryu addresses to the palagali)

[1] The first three verses are already given in XII 21 2 the last is RV X 86 17

11 They respond successively with the next following verses [1]

[1] viz XII 21 4 6 2

12 With the preceding one the adhvaryu

Preceding to RV X 86 17 (so X 86 16)

13 The verses for making (the consort, who still rests near the victim) to arise are "Arise O woman" "Arise from there, thou who hast a husband", "Arise from there O Visvavasu" "Rich in stones" [1] (one verse for each of the four rtvijs)

RV X 18 8 X 85 21 X 82 22 X 53 8

14 They [1] address her with the verses "The mind now", "O Asuniti, keep the mind in us" "When thy mind hath gone", "As they fasten the yoke" [2]

The plural is required the subject is again each of the four rtvijs

[2] RV X 57 3 5, X 59 5 7 X 58 1 3 X 60 8 10

15 But (of these it is) the brahman who makes (her) repeat the verses [2]

[1] *brahmā tu vācayati* (H II Comm p 375)

[2] viz X 59 5 7 These verses fit better for the mahisi herself

16 Within the sadas (takes place) the theological discussion

=XVI 4 7

17 With the verse "The cows have eaten the barley" the hotr asks the adhvaryu, with the second verse he answers with the third he asks, with the fourth he answers

RV X 27 8-11

18 With the verse "Two paths of the Fathers I have heard" the brahman asks the udgatr with the second he answers [2] with the next but one [3] he asks with the last he answer

RV X 88 15

[2] ib 16

[3] l 18

[4] RV Khila III 18 1 (ed Scheftelowitz p 104 see the note there)

XVI.14

1. (Then follow) the rites of the aśvamedha up to the ājya-śastra.[1]

[1] See XVI 7.1-12.

2. He should recite together both ājya-(hymns), that of the one-day-rite[1] and that of the mahāvrata day:[2]

[1] See VII.9 3 end (*pra vo devāya*). [2] See XVII 8.1.

3. in order to obtain the objects of desire which are connected with the ājya of the one-day-rite and with that of the mahāvrata day.

4. He should intertwine both praüga-śastras, that of the one-day-rite[1] and that of the mahāvrata day:[2]

[1] See VII.10.3-15. [2] See XVII 8.4-12.

5. in order to obtain the objects of desire which are connected with the praüga of the one-day-rite and with that of the mahāvrata day.

6. The midday-service[1] is the same as that of the mahāvrata day.

[1] i.e. the hotṛ's marutvatīya and niṣkevalya.

7. The pṛṣṭha-laud is the rājana (chant).[1]

[1] Cf. XVII.7.4, PB.V.2.6 (Ārṣeyakalpa II.10a p.30).

8. The rājana is the chant which is Puruṣa-like; so he makes him thrive by his own chant.[1]

[1] Ārṣeyakalpa l c. *pañcaviṁśa ātmā rājanam*, and Puruṣa in our text is throughout called *pañcaviṃśa*.

9. From the anucara-triplet on the third service[1] is the same as that of the sixth day (of the pṛṣṭhya six-day-period).

[1] For the vaiśvadeva- and āgnimāruta-śastras of the hotṛ see X.8.13ff.

10–12. The sixth day is nārāśaṃsa-like, man is nārāśaṃsa-like. So he makes him thrive by his own characteristic.

13. The agniṣṭoma-chant is the mahādivākīrtya.[1]

[1] For the sāman cf. PB.

14. The mahādivākīrtya is the chant which is Puruṣa-like. So he makes him thrive by his own chant.

15. (This day of soma-sacrifice) finishes with the ṣoḍaśin (śastra).

16. Of sixteen parts (consists) Puruṣa. So he makes him thrive by his own characteristic.

17 The fourth day (of the human sacrifice) is similar to the fifth of the prsthya (six day period)

' It is not clear which and how many days there are according to XVI 12 8 the first two days and the last one are similar to those of the asvamedha, in the next following sūtra it is said that the second day is pañcavimsa day the fourth is treated in XVI 14 17 If we change XVI 12 9 *dvitiya* into *trtiya* (and so has the ms C in the Comm p 372) all is clear Then we have a five day rite, on the middle day falls the sacrifice of the human victim Then the days are (1) catur uttara stoma, (2) ekavimsa stoma (3) pañcavimsa stoma (4) sarva stomo tiratrah (5) = fourth day of prsthya sadaha

18 The land together with the inhabitants is given as sacrificial fee

19 There should be a sacrifice of ten victims, which are fettered to a forked stake '

' Cf XVI 9 25

20 The victims to be immolated to the seasons are twelve in number for each

Cf XVI 9 26ff

XVI 15

SARVAMEDHA

1 The self existent Brahman (*n*) performed asceticism Having performed asceticism it thought 'There is, forsooth, no eternity in asceticism, well I will offer up myself in all the creatures Having offered itself in all the creatures, it offered at the all sacrifice all the creatures Thereupon it encompassed the supremacy, the sovereignty and the lordship over all the creatures In the same manner, now, when the sacrificer performs the all sacrifice, he offers himself in all the creatures and offers at the all sacrifice, all the creatures Thereupon he encompasses the supremacy, the sovereignty and the lordship over all the creatures

' Narrowly related with SB XIII 7 1 1

2 The beginning rite is (equal to) that of the human sacrifice

' Up to the end of the aupavasathya day

3 (The days are) an agnistut an indrastut, a vaisvadeva

stut,¹ a suryastut, (on this day) they immolate a horse

¹ See XIV 60 1, vaisvadeva SB and Ap, vaisvadevastut Hir

4 The fifth day is similar to that of the human sacrifice

5 On this day they immolate a human victim

6 The sixth day is a vajapeya ¹

¹ Ap, SB differ

7 The seventh day an aptoryama

8 On this day they immolate all (kinds of) victims meet for sacrifice all which are animate

9 Of those with omenta he offers the omenta

10 Of those without omenta the skin

11 They throw forth (into the Ahavaniya) cuttings of herbs and trees

12 The eighth and the ninth day are successively one of which all the hymns are twentyseven versed and of which they are thirtythree versed

13 The last day is a visvajit with all the stomas, all the prstha (samans), as an overnight rite

15 The all sacrifice s (equal to) all

16 (He does so thinking) that I may through all, reach all

17 There should be a sacrifice of twenty victims, which are fettered to a forked stake

18 The victims to be immolated to the seasons are twenty-four in number for each

19 Here the all sacrifice comes to an end

20 Together with the land the vanquished realm is given as sacrificial fee

XVI 16

1 Having thrown the nether part of the fire drill into the Garhapatya the upper one into the Ahavaniya and having made ascend the fires into himself he should betake himself to the forest ¹

¹ Cf Ap XX 24 16 (after the purusamedha) SB XIII 6 2 20 (after the purusamedha)

2 Viśvakarman the son of Bhuvana performed this as his last sacrifice

3 Him the Earth addressed "Let no mortal give me away, O Viśvakarman son of Bhuvana, thou hast wished to give me away[1] I shall dive into the midst of the ocean, vain is thy promise unto Kaśyapa"

[1] *manda āsitha* SB

4 Her (the earth) Kaśyapa lifted up (out of the ocean)

sacrificer when he ascends the sacrificial post, packets of salt
Cf SB V 2 1 16

XVI 18

THE BRAHMAN AT THE RĀJASUYA

(supplementary)

1 At the rajasuya, the sacrificer when he has been consecrated addresses the brahman five times "O brahman !"
2 Each time he answers "Thou art brahman"
3 The first time "Thou art Savitr of true impulse"
4 The second time "Thou art Indra the all mighty"
5 The third time "Thou art Varuna, the lord of the law"
6 The fourth time "Thou art Rudra the mild".
7 The fifth time "Thou art Brahma" only
Cf SB V 4 4 9-13 Ap XVIII 18 10ff (different)
8 Mentally he bestows on him (the brahman) two golden round (ornaments)
9 These he accepts mentally [1]

[1] This seems to occur nowhere else

THE BRAHMAN AT THE ASVAMEDHA

(supplementary)

10, 11 At the asvamedha, the rtvijs, keeping straps in their hand, bathe the horse in two ponds, which flow together, saying "Having offered this horse fit for sacrifice may this king be victorious so as to subject (all others) than the brahmanas [2]
Two ponds also in Baudh XV 1
[2] *abrahma yi bjitaja* ? is ut le corrupt I propose hesitatingly *abrahma yujatyai* cf Vadhula Sūtra *abrahmajyatajai*
12 And when they cause the sacrificer to touch it on the back[3] he should mutter the verse "I and thou
[3] The purport is not clear it must refer to an act during the bathing cf Ap XX 3 14
13 When the middle day is brought to an end, they erect platforms around the Ahavaniya in the (different) regions
[4] Usually these annalomas come at the end of the first day
14 These they cover with fences which have fensters[4]

at the upper side.

[1] The *devapur* of Baudh and Vadh

15 During the night the priests pour all kinds of herbs (into the Āhavanīya fire)

16, 17 At the time of the morning litany they descend[1] and the assistants ascend, these continue to pour out the herbs until the time of sunrise

[1] Cf Baudh XV 23

18 Then (at the moment of the lustral bath) they buy for one thousand cows a man of the family of Atri, who is whitish, yellow eyed, wrinkled, furnished with marks, leprous, crippled, impotent, bald headed, taking him along they go to a river

19 He then makes him dive into the water and when the water flows near his face the adhvaryu pours over his head as a libation the blood of the horse, with the formula "To the bhru nahatya, svaha !"[2]

[1] So only the Vadhula Sutra *tejanim* [2] TB III 9 15 2

20 Thereupon they drive him away

Only Baudh and Vadhula have the same (in other words)

21 'Those who have been expelled out of their community are by this final bath freed of their bad lot' (they say)

XVI 19

AHINAS

1 (Now shall be treated) the ahinas which increase by one and one (day)

2 What is simple[1] that he reaches by the one-day-rite

[1] It is not specified what is intended Comm "Agni and Mind"

XVI 20

1 What is twofold that (he reaches) by the two day-rite

2 Two in number are day and night, two in number are sky and earth, these are the two firm standings So he reaches there-

by all what is twofold in regard to the deity (and) in regard to himself

3–5 A not apparent series (of soma sacrifice days) should refer to the ten day-rite, at the beginning the cutting off (takes place) The last day has to be an overnight rite

This seems to mean that when e g a three day rite is prescribed without any further indication, the second third and fourth day of the ten day period should be taken and the last day should be an atiratra

6 Day after day the daksinas are given

7 Those who have not undergone the consecration, perform as priests for one who has undergone it [1]

[1] Only the sacrificer is diksita in contrast to a sattra (XIII 14 1)

8 The ahinas come to an end in a month [1]

[1] Cf Laty IX 5 1 Asv X 1 12

9 When the days of soma sacrifices are shortened, they should increase the (days of) diksa

Cf Laty 1 c 5 where it is stated that in case the soma days are increased the number of diksa days is shortened

10 He should not recite the mahavrata sastra for one who has not been initiated for a year,[1]

[1] In this case the diksa must last a year

11 nor for one who has not borne a year long the ukha (for the agnicayana)

12 'The first day (of a two day rite) should be the usual agnistoma' so say some [1]

[1] Contrary to what is expressed in sutras 3–5 (ukthya)

13, 14 The agnistoma is the chief sacrifice (he does so) in order not to miss the opening of the sacrifice

[1] Read probably *anantaradhyai*

15 Only (the two hymns) for inserting the nivid (are) the contiguous ones [1]

[1] They are RV IX 21 and IV 20 cf supra X 2 4 5 on the term samprkta cf KB XXII 1

16 The hymns for inserting the nivid at the second day in the arbhava (vaisvadeva sastra) and the jatavedasiya (agnimaruta sastra) are "Stretched is the world", and "By the sacrifice make ye grown" [1]

[1] RV I 110 and II 2

17. (These) likewise (are to be used) at the (second day of the) three day-rite.

18. The two-day-rite may also consist of a combination of abhijit and viśvajit, of a caturviṃśa day and a mahavrata day, of a go- day and an āyus day.[1]

[1] This I find nowhere else.

19. What is twofold, that he reaches by the two day rite

XVI 21

1, 2. What is threefold, that (he reaches) by the three-day-rite. Three are these worlds, three these lights,[1] comprising three services is the sacrifice. So he reaches all what is threefold in regard to the deity[2] (and) in regard to himself[3]

[1] AB V.32 1 (Agni, Vayu, Āditya).
[2] Moon, Prajapati, Rudra (Comm)
[3] Manes, buddhi, ahamkara (Comm)

3. (Of the first three-day rite now treated)[1] the stomas of the first day are the three beginning with the nine-versed one

4. Of the second day those beginning with the fifteen-versed.

5 The ājya-śastra of the brahman (alone) is of sixteen verses

6. Of the third day the stomas beginning with the twenty-one-versed.

7–9. The first day is an agnistoma, the second an ukthya, the third an overnight-rite.

10–12. The rathantara is the first prstha laud of the first, the vamadevya of the second, the brhat of the third.

NOTE ON SUTRAS 3–12 all agrees, with the exception only of sūtra 5, narrowly with PB XX 14 1 and Arseyakalpa VI 3–5

13–16. The rathantara is this world, the vamadevya is the world of intermediate region, the brhat is yonder world. (so this serves) for reaching these worlds

17. The ājya-sastras (of all the days) are those of the six-day-period with settled metres.

18. The prauga sastra of the second day is that in tristubh metre of the middle chandoma day.[1]

¹ See X 10 3,4

19 The (hymn for the) marutvatīya (of the second day) is "Three friendships" ¹

¹ RV V 29

20 The marutvatīya which serves for the second day (of the pṛṣṭhya six day-period)¹ is applied on the third day

¹ See X 3 8

21 'Thereby' (they say) 'he makes these worlds possessed of enjoyment, therefore these worlds are useful to each other'

22 Or he may reverse the (last) two days ¹

¹ The Comm is far from clear

23 The sāmapragātha of the niṣkevalya śastra of the second day for the hotṛ is¹. "Which mortal him, O Indra" ¹

¹ RV VII 32 14,15

24 The laud and corresponding pragāthas for the maitrāvaruṇa are "Let not thee of the sacrificer", omitting the two footed verses ¹

¹ RV VII 32 1 2 4 5 This agrees with the Ārṣeyakalpa VI 4 (second day)

25. The (pragātha) containing the word 'what' is "What newest" ¹

¹ RV VIII 3 13,14 Cf supra XI 11 11

26 The hymns (also for the niṣkevalya of the maitrāvaruṇa on the second day) are those of the second day (of the pṛṣṭhya six-day period)

27 The laud pragātha for the brāhmaṇācchaṁsin at the niṣkevalya śastra of the second day is "A prayer has been chanted",¹ and the corresponding pragātha is . "Let him hear both" ²

¹ RV VIII 52 9 10 (this agrees again with the Ārṣeyakalpa l c)

² RV VIII 61 1 2

28 The pragātha containing the word 'what' is "What is not performed by him" ¹

¹ RV VIII 66 9,10

29 The laud pragātha and its corresponding pragātha for the acchāvāka are "Leaning, as it were, on Surya",¹ and "Aid thou, O lord of aid" ²

¹ RV VIII 99 3 4 (agrees with Ārṣeyakalpa l c)

² RV VIII 50 5 6 (cf supra XII 4 19

30 This pragātha containing the word 'what' is "When,

Indra, east, west, north".[1]

[1] RV VIII 4.1,2.

31. Or the two hymns for inserting the nivid at the second day are the 'with-what-array' hymn and the 'that-who-the-highest' one.[1]

[1] Cf XIV.39 9.

32. From the anucara-triplet on the third service is similar to that of the sixth day (of the prsthya six day period).

XVI 22

1. This, now, is the soma-sacrifice of a thousand laud-verses, which was performed by Prajapati

2 This same rite is called the three-day-rite of Garga[1]

[1] That the garga-triratra contains a 1000 verses, I cannot as yet, ascertain. It must, however, be possible to make the reckoning (154 first day, 265 second day, 581 ? third day)

3. The second (three day-rite) is that of the horse (sacrifice)

4. On the middle day they immolate the horse

5. In the adhrigu-formula the (hymn of) praise to the horse (is inserted)[1]

[1] RV I.163, cf supra XVI 3 20 That it is inserted in the adhrigu is not clear Cf Dumont §492

6 The third (three day-rite) is the chandoma pavamana.[1]

[1] i. e. the trirātra of which the pavamāna-lauds agree in their stoma-form with the chandoma days The text as handed down *chandomah pavamanah* seems not to yield this sense—cf PB XXI 6

7. The *fourth* is the parāka[1]

[1] The rite of not returning (*parānc*) stomas, cf PB XXI 8

8. By the stomas of the prsthya (six day-period) its three days consist each of lauds in three different stomas[1]

[1] I am not sure that this is the meaning Then we would have (1 day) trivrt (morning), pañcadasa (midday), saptadasa (afternoon)

9. This, then, is the parāka

10. One who wishes to depart from this world should perform it.[1]

[1] PB XXI 8 3 (because it is *parānc* not returning)

11 The (three-day rite) for one who is desirous of obtaining

firm standing (on each day), they call dvaipadaka

12 One jagati is equal to two gayatris

13 This world is gayatri like, thereby he is firmly established on this world, on a firm support, on the reverse of decay

Sutras 10 13 there is nothing to explain this

14 The three day rite of Kusurubindu[1] (consists of the days) jyotis, go ayus

[1] Usually this is a ten day rite (saptaratra TS)

15, 16 He gives on the first day (as sacrificial fee) three hundred (cows) and thirty three[1] (and) five sixteenth parts (of one cow)

[1] Usually these 1000 cows are connected with the garga triratra of PB XX 15 13 Only the SB and Sankh do not

17 The same at the second and the third day

18 Thereby a sixteenth part of the thousandth cow is left over[1]

[1] $333\frac{5}{16} \times 3 = 999\frac{15}{16}$

19 Having bought her (the thousandth cow, this $\frac{1}{16}$ part) off by another cow he should take her to himself[1]

[1] Cf TS VII 1 7 4 Ap XXII 16 16 JB II 257 *anyaya gava niskriniyat*

20 'It must be taken home (by the sacrificer), they say, 'for the increase of the sacrificer'

21 It (the cow to be regarded and treated as the thousandth) should, they say, be that (cow) which among the cows when they come on (to be given away) stops first

22 That is the characteristic of not falling forth

23 It should, they say, be that which among the cows as they stand still, first lies down

24 This is the characteristic of firm standing

25 It should, they say be one which immediately awaits her delivery

26 This is the characteristic of procreation

27, 28 It should, they say, be the most excellent of all, as he thinks 'I will take home the most excellent

29 At the three day rite of all the Vedas, the brahman should be one who is possessed of the three lights (knowing the three Vedas), whose paternal and maternal ascendants have been learned brahmanas through three generations[1]

' This ahina vaguely indicated nowhere else

30 What is threefold, that he reaches through the three day rite

XVI 23

1 And what is fourfold, that through the four day rite

2, 3 Of four kinds are cattle,' and they are also four footed

' More normal in Tandya (?)

4 So he reaches thereby all what is fourfold in regard to the deity and in regard to himself

5 (Of the first four day-rite) the first day is nine versed the second fifteen-versed, the third seventeen versed, the fourth twentyone versed '

' Differently the Kauthumas, it agrees with the prajapatyal catu ratrah of JB II 268

6 These four stomas, now, are sacrifices of Soma of different force Thereby in the progeny of him who knows this, are born four strong men of different force

' Differently the other texts

7 This, forsooth, is Jamadagni's four-day rite

8 Now, the rite of Atri promising four strong men

9 The morning service of the first day is nine versed, the midday service fifteen versed, the afternoon service seventeen versed

10 The morning service of the second day is fifteen versed, the midday service seventeen versed, the third service twentyone versed

11 The morning service of the third day is seventeen versed the midday service twentyone versed, the third service twenty seven versed

12 The morning-service of the fourth day is twentyone versed, the midday-service is twentyseven versed the third service is thirtythree versed

ON SUTRAS 9–12 The other texts differ from Sankh in so far that here all the pavamana lauds are twentyfour versed

13 They forsooth, dismiss at each day one stoma, and add

each time another one [1]

[1] This statement occurs in PB XXI 9 3 and JB (see note on the Engl. transl of PB) It is curious that the PB and JB would fit in better with the arrangement of Sankh

14 Thereby in his progeny four strong men of different strength are born

15 Its mode of recitation is

16 The rathantara (saman and corresponding sastra) is the prstha of the first (day) [1]

[1] So the Kauth (Arseyalalpa VII 1)

17 The "He, O people" hymn is the niskevalya sastra [1]
Cf XIII 5 16

18 Of the two hymns of inserting the nivid at the second day are the 'with what array' hymn and the 'that who the highest' one [2]

[1] The niskevalya and marutvatiya [2] Cf XVI 21 31

19 On the third day, which has the vairupa (saman) as prstha (laud) the third service is equal to that of the vairaja (day) [1]

[1] This does not agree with the other texts
[2] Cf X 5 15ff ? (21ff ?) (9?)

20 On the fourth day which has the vairaja as prstha (laud),[1] the third service is equal to that of the vairupa[2] (day)

Not agreeing with other texts [2] Cf X 4 9ff

21 Or the fourth day is the usual overnight rite without any change

22 This (day) they call the vaisvanara [1]

[1] Cf Asv X 1 18

23 The abhijit and the fourth of the days of the abhiplava six-day period

24 The visvajit of the other (days)

Sutras 23 24 treat of another caturatra first day' not clear

25 The vaisvanara or the mahavrata (is the fourth day?)

26 What is fourfold that he reaches by the four day rite

XVI 24

1 Now, what is fivefold that he reaches by the five day rite

2 Five footed is the pankti, consisting of five the sacrifice (of Soma), so he reaches thereby all what is fivefold in regard to the deity and in regard to himself

3 (Of the five day rite) the first day is nine versed, the second fifteen versed, the third day twentyone versed, the fourth day seventeen versed the last day is an overnight rite of which the stomas increase by four

This pancaratra nowhere else

4 This is in accordance with the characteristic of these (fingers)

5 This (finger, the small one) represents the nine versed (day)

6 This one (the ring finger) the fifteen versed

7 This one (the middle) the twentyone versed

8 This one (the fore finger) the seventeen versed

9 This one (the thumb), the overnight rite with four stomas

10 Therefore the twentyone versed stoma is the biggest among the stomas and this middle finger is the biggest of the fingers

11 And in that the last day is an overnight rite with the four stomas, therefore the thumb moves towards all the (four) fingers

12 Its mode of recitation is

13 The three day rite (the first three days), and the fourth of the abhiplava six day period

[1] Of the abhiplava ?

14 Of the fifth (abhiplava) day are (the first) two services The third service at the fifth day agrees with (that of) the sixth day of the prs hya (sad tha)

15 All the i are th se of the abhiplava six day period

16 The third service at the fifth day is (then) that of the last abhiplava day

17-19 = XVI 23 23-25

20 Or of both the abh jit is the fourth, the abhijit the fifth

21 What of fivefold tha h reaches by he five day rite

XVI 25

1 Now, what is sixfold that he reaches by the six day rite

2 Six in number are the seasons, six the stomas Therefore all what is sixfold in regard to the deity and to himself that he thereby reaches

3 A three day rite, an abhijit, a visvajit and a vaisvanara or mahavrata

4, 5 Or the mahavrata before the abhijit and the visvajit as sixth

6 Or it (this six day rite) consists of a prsthya,[1] or an abhiplava six day-period

[1] Cf PB XXII 1

7 What is sixfold that he reaches by the six day period

XVI 26

1 Now, what is sevenfold that he reaches by the seven day rite

2 There are seven pranas, seven metres So he reaches thereby all what is sevenfold in regard to the deity and in regard to himself

3 A three day rite, an abhijit, a visvajit, a mahavrata and a vaisvanara

4 Now 'the riddle of the year'[1]

[1] A kind of contracted form of the year the word pravalhi occurs Tbr X 5 7

5 The agnistoma in its usual form, the caturvimsa day, the abhijit, the visuvat, the visvajit, the mahavrata and the vaisvanara[1]

[1] These are the most typical days of the year s sattra

6 This, now, is the seven day rite of the rsis[1]

[1] Wholly different in PB XXII 4

7 This same rite they call the seven day rite of Janaka

8–10 The seventh = XVI 23 23–25

11 What is sevenfold that he reaches by the seven day-rite

XVI 27

1 Then, what is eightfold that he reaches by the eight day rite

2 There are eight Vasus the gayatri is eight syllabic So he reaches thereby all that is eightfold in regard to the deity and in regard to himself

3 The abhijit is the seventh day after the abhiplava days

4 The visvajit of the others

5 The vaisvanara or mahavrata

6 Of both the abhijit is the seventh the visvajit the eighth

7 What is eightfold that he reaches by the eight day rite

XVI 28

1 Now, what is ninefold that he reaches by the nine day rite

2 There are four quarters four intermediate quarters the zenith is the ninth quarter, the brhati is of nine syllables So he thereby reaches all that is ninefold in regard to the deity and to himself

3 A six day period an abhijit and a visvajit, a vaisvanara or a mahavrata, or the mahavrata comes after the abhijit and the visvajit is the ninth day

4 The nine day rite which consists of a complex of the following three days a jyotis as agnistoma a go as ukthya, an ayus as overnight rite this complex repeated thrice, is called salalipisanga

Āsv X 4 27 Ap XXII 23 13 14

5 What is ninefold that he reaches by the nine day rite

XVI 29

1 Now, what is tenfold that he reaches by the ten day rite

2 Ten syllabic is the viraj and the viraj is food, so he reaches thereby all what is tenfold in regard to the deity and in regard to himself

3 One and a half abhiplava six day period or nine agnistomas (are the first nine days),

4 or it is an unaltered ten day period as a whole complex,

5 and the vaisvanara as tenth day (see sutra 3)

6–11 Having performed this sacrifice, Jala the son of Jatukarna, got the office of a royal chaplain (house priest of a king), among three Nigusthas the kings of Kasi, Videha and Kosala So Svetaketu, being jealous of his prosperity, addressed[1] his father 'Thou gray haired one, thou who art desirous to get sacrifices, thou knowest, forsooth, how to make increase others in prosperity and glory, but not thyself' Him he answered 'Do not my son, do not speak thus, it is the sacrifice only that hath been discerned by me, this only was I anxious to discern[2] in every unworthy brahmana' Now it came to pass, just as he had said This rite is one destined for him who is desirous to get a chaplainship He who knows this gets a chaplainship[3]

[1] *adhyuhe?*

[2] *vyajinasisi*

[3] The gist of the whole story is not very clear It is only the JB II 329 where we find the same legend, with some points of difference It runs as follows (some necessary corrections have been made by me *tena haitena jbālam* (read perhaps *jalam*) *jātūkarṇyaṃ yājayāṃ cakāra sa ha trayāṇāṃ gṛhnānānāṃ purodhāṃ jagāma kāśyasya kausalyasyaivaidehasya tasya ha śrīr āsa kalyāṇī tasya ha sma tac chriyaṃ dṛṣṭvā śvetaketuḥ pitaraṃ pitaraṃ vadate yajñakām anyān eva śriyā yaśasā samardhayamś carasi, nātmānam iti neti ha smāha, mā mā putra voco yajñakratur eva me vijñāta āsa, taṃ pratala na brahmabandhuke vyajijñāse sa hā tathaivāsa*

12 The recitation of the ten day rite with three eminences[1] follows that of the catustoma with settled metres[2]

[1] *trikakubh* (as TS), not *trikakubh* as PB and JB

[2] It is not clear to what this refers, perhaps, the Kusurubindu dasaratra of PB XXII 16 (see [8]) may be compared

13, 14 Likewise of the great trikakudh and of the chandoma trikakudh[1]

[1] PB XXII 16?

15 (Another ten day rite comprises) agnistut, indrastut,

vaisvadevastut, the prsthya six day period and the vaisvanara

16 (Another one) a six day period, an abhijit and visvajit, a mahavrata and a vaisvanara

17 Or (the same) with the regular agnistoma as ninth or eighth day and a visvajit as tenth

18 What is tenfold that he reaches by the ten day rite

XVI 30

1 Now what is elevenfold that he reaches by the eleven day rite

2 Of eleven syllables is the tristubh cattle is tristubh like What is elevenfold all that he reaches thereby in regard to the deity and in regard to himself

3-5 A ten day rite with transposed metres or with settled metres and a vaisvanara

6 Or with (alternately) rathantara and brhat on first prstha laud

7 A visvajit is the eleventh day

8 This they call the eleven day rite of Pundarika

Cf PB XXII 18

9 A myriad of cows are the sacrificial fee

10 Eleven thousand horses according to some

11 The twelve day period has been described

12 These things have at their beginning an agnistoma, at the end an overnight rite constantly increasing, increasing by one and one day

13 He who knows this, reaches constant increasing, viraj and food

XVII 1

MAHAVRATA

1 Now the rite of the mahavrata (day)

2 Some days before it the hotr orders to pull out the plank for the swing

3 (It is taken) from a fig tree which stands (upright) (and has not fallen down by decay)

4 Before sunrise

5 In case the fig tree is not found at the east, then (they take the plank from one) in the north ?

In regard to this sutra we might suspect that sutra 4 is either not rightly handed down or that it should mean (they take the plank from a fig tree that is found) to the east (of the place of sacrifice (and) at the time of sunrise Is it possible to interpret thus ?

6, 7 (It might also be taken from a tree) to the southern or western part ?

yadi superfluous (? cf XII 9 9 *yadi va*

8 Having caused it to be cut off at the root (and) standing with his face directed to the east or the north, having pulled it out, if the fig tree is a small one

Meaning ?

9 Or (instead of taking one plank, sutra 2) they may also fasten together two or three planks

10 It is of arms length in easterly direction

11 Of an ell transversely

12 (It should be) fashioned by cutting

13 The point should be well noted

Which part of the plank as it was still on the tree was the point

14 He should have it pierced at the ends (made holes into it for the four ropes) fourfold

15 Thus they make cut off from that same fig tree or from another tree two forked poles,

16 of over a man's height,

17. and a cross bar

18 In case no fig tree is available, it should be another fruit bearing tree or one of an auspicious name and he should from this (tree) get ready (the part of the swing)

XVII 2

1–4. Then they cause to prepare two ropes of muñja grass, they must be strong, of three strands, more than two fathoms long

5 So much as for the hotr

6 For the udgatr they frame together a throne seat of fig wood

7 Its feet are a span high

8 An ell in size are the head and the cross boards

' Cf AB VIII 5 3

9 Having framed it together they interweave it with cords of muñja grass which consists of two strands and one twisted to the right '

Cf Āp XXIV 2 18

XVII 3

1 Now they get ready that lute with a hundred strings

2, 3 The body is of palasa wood its handle of fig wood

4 Or its body of fig wood its handle of palasa wood

5 They cover it with a red ox hide hairy side upmost

6 At its basis (nether part) they make ten holes in the handle

Or they make in its handle at the basis ten hole

7 Then ?(tat) they attach ten strings in each (hole)

8 These they fasten separately at the upper part

9 (So this is) the hundred stringed lute together with the handle '

dandasamāse ?

10 As plectrum a branch of vetasa, with the leaves on it, is got ready

11 Or a reed stalk bent of itself (i e naturally crooked)'

' =*indranata* JB

12 The wives (of the participants of the sattra) get ready ghatakarkaris, avaghatarikas, reed lutes and flutes'

' JB II 404 *karkari cālābus ca vakra ca kapisirsni ca isiki cāpaghāṭalikā ca kasyapi ca* Drahy XI 2 2

13 By means of the mouth part she should play the flute'

So this is to prove which kind of instrument is the picchora *upamulhena* ? Drahy XI 2 7 *upamulham picchorām (vādayeyul)*

14 By means of plectrum the reed-lute

15 This' they call (also) ghataris

How is the sing *tām* to be taken in relation to the plur *ghātarīr* ? Read *tā* ? Drahy 1 c 8

16 If she blows' the ghatari softly, this would be an adversity, it might engender an enemy

' *tā layet* caus ! Does this rest on the mantra Drahy 1 c 9

XVII 4

1 The adhvaryu gets ready four drums with their drum sticks

2, 3 He has them fixed together with their sticks, outside the sadas at either side of the doorposts of the eastern door at the point of connection', (the two others) together with their sticks, inside the sadas at either side of the doorposts of the western door, at the point of connection

4 If there are six of them, then one must be fixed in the southern, one in the northern half of the sadas

5 They make ready of muñja or kusa grass a bundle for the adhvaryu

6 Standing on this he makes his responds'

' Usual is *pratigrnati*

7 The other consecrated (participants of the sattra) have got ready for each of them mats (cushions) (so high) that they reach a span above the ground

8 Then for the (maidens) who will (later on) circumambulate the *marjaliya*,[1] for each of these they shall get ready new pitchers

[1] Cf XVII 17 9

XVII 5

1–4 Now they get ready a horse drawn chariot, on which is fastened a ledge (as defence against collision) and a bow and three arrows, a king or a person of royal authority who is to shoot at the race course *If no king or royal authority is at hand*, this (last act) should be performed by one who is acquainted with this science

5 To the north of the agnidhra shed they erect two posts in eastern direction and slanting, (to serve) as target

6 Here, covering (its bases) with earth or digging up they stretch a hide

[1] If *ilasamuanam* is a gerund (so PW) it is probable that *utkaram* also is one So the two posts are either fixed by heaping earth around their bases, or by digging up the ground and fixing them in the holes

7 He should not shoot farther than this (hide) with his arrow[1]

He should fix his arrow into the hole so that it does not get through it (*anatipātaya*) Daly X 213)

8 Behind the agnidhra shed outside the vedi, they dig a hole

9 *Over this hole they fix the hide of that bull which is to be immolated in addition* its neck part is directed to the east or the north, its hairy side upwards

[1] In addition to 2, cf XVII 7 6

10 On this earth drum they strike with the tail of the same bull, when the moment for this has arrived[1]

Cf XVII 14 11

XVII 6

1 Now they fetch an arya and a śudra, a man and a woman, crippled and bald one [1]

[1] The arya and the sudra must fight for a hide which represents the sun (see e g PB V 5 14) The man and the woman must unite sexually (cf Āp XXI 19 6) The crippled and the bald one must quarrel(?) (cf Āp l c 5) or the one ākrośati, the other pra amsati ? (TS VII 5 9 3).

2 This antiquated (and) obsolete (rite) should not be performed

3 When all this has been made ready,[1] they erect, when (the rite of) the tenth day (of the twelve day-rite at the end of a years-sattra) has been brought to an end, the havirdhana shed and the sadas,

[1] I combine these words of sūtra 2 with sūtra 3

4 and the shed of the agnidhra and the shed for the wives

5 Then they spread a thick layer of fresh kusa grass (over the mahavedi)

6 Some loads of kusa grass they lay down early for the mats (cushions) [1]

[1] Cf XVII 17 4

XVII 7

1 Thus, when the night is far advanced, they undertake the morning litany of the mahavrata,

2 so that he (the hotr) has the time to recite a full thousand verses

3 Its stoma is the twentyfive versed one [1]

[1] Each stotra consists of twenty five verses, verbally=SankhĀr I 1, cf PB IV 10 5 and TB I 2 6 1

4 The (first) prstha (stotra) is the rajana (chant) [1]

[1] See PB V 2 6 and below XVIII 1 4

5 The (kind of) sacrifice is the agnistoma [1]

[1] This agrees with the prescription of the chanters Arseyakalpa II 10a end

6 Then there are the (following) stomas, which must be chan-

XVII,8

1. The ājya-(śastra) is (the hymn): "Of house on house the guest".[1]

[1] RV.VIII 74.

2. Having recited of this hymn (the first) twelve (verses) by half-verses, he adds to the recitation the twenty-five verses: "Agni, the men with devotion from the fire-drill".[1]

[1] RV.VII.1. Sūtras 1 and 2 agree verbatim with ŚānkhĀr.I.2 beg.

3. This has the mode of recitation as has been pointed out.[1]

[1] Not clear.

4. The prauga-(śastra) is in tristubh metre (composed as follows):

5. (The triplets): "Were not they, who were magnified by praise"[1] are the ones addressed to Vāyu and Indra-Vāyu.

[1] RV.VII.91 1-3, 4-6.

6. The (triplet) addressed to Mitra and Varuna is the same as at the viṣuvat day.[1]

[1] Cf.XI.13.14 (RV.VI.61.1-3).

7. The one addressed to the Aśvins is: "Who will hear, who of those who merit worship".[1]

[1] RV.IV.43.1-3.

8. The one addressed to Indra is: "How, what priest's (worship) has magnified the great one".[1]

[1] RV.IV.23.1-3.

9. The one addressed to the All-Gods is; "Who of you is the protector, O Vasus, who the guardian".[1]

[1] RV IV.55 1-3.

10. The one addressed to Sarasvatī is: "May this Sarasvatī gladly".[1]

[1] RV.VII 95 4-6 (all agrees with ŚānkhĀr I 2)

11. It (this prauga) is arranged in triplets.

12. Its recitation is by verse-quarters.

13. The morning-service may also be the same as that of the one day-rite.[1]

[1] So ŚānkhĀr I 2.

14. (So) arranged is the morning-service

XVII 9

1 Now the midday service

2 The strophe of the marutvatiya sastra is "Thee as car for help"[1]

[1] RV VIII 68 1-3

3 The antistrophe is "Here is the pressed out Soma[1]
RV VIII 2 1-3

4 This is the regular schema of the one day rite[1]

[1] =Sankh Ar I 3 Does this mean that before the sukta must come the verses mentioned in SankhSr VII 19 10ff ?

5 Having first recited the (hymn) of Vasukra 'Lair I is been the singer s onset'[1] he inserts the nivid in the tristubh (hymn) "Great, hero like, controlling men is Indra"[2]

[1] RV X 27 [2] RV VI 19

6 He should recite both hymns by verse quarter as a whole[1]

[1] *samsamsati*

7 So, then, is the marutvatiya (sastra)

The whole chapter agrees narrowly with the Ar II 3 That the Sutra is later than the Ar is proved by the fact that the quotations are longer than they are usually given in the other parts of the Sutra

SARASVATI VIHARA SERIES

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